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## In the Making and Destroying of Popular Feasts

The revolutionary powers, which have for four hundred years directed their attacks against the church and society, have wrought tremendous harm through their incessant attempts to destroy every institution and custom in any way reminiscent of a past, those very vestiges they wished to eradicate. While the Catholic Church refrains from suppressing what is dear to a people, if it is at all possible to reconcile it to Christian morals and religious truth, and even willing to assist in transforming a pagan custom into a Christian usage, every revolutionary movement, from the Reformation onward to the latest attempt of "modernizing" Mexico, has wantonly destroyed even comparatively harmless expressions of the system under attack. Nor were the innovators able to replace what they annihilated so helplessly with anything as satisfying to the people, whom they robbed of the very staffs upon which they had been leaning and the very things which kept them cheerful by brightening their lives.

It is a well known fact that in Cromwell's times the abolition of the Christmas feast was contemplated, and that it was merely the fear the common folk at last turn on those, who had already made them poorer by abolishing so many "Popish" feasts and customs, which induced the instigators of this proposal to desist from their purpose. The thought that it would be impossible for them to offer the people

any compensation for the crime they were so anxious to commit, never seems to have occurred to that particular group of innovators. How much poorer the people of England would have been, had they succeeded in carrying out their plans! While

a lot of the masses of that country was terrible enough during the unrestricted regime, still, even the dreary shadow of the Christmas feast of Catholicism helped to brighten the life of many a poor little slave of industrialism.

While those, who excel in destroying, are not equally able to replace what they have torn down by something equally soul-satisfying, Catholicism is possessed of a truly remarkable power to engage all of man's faculties in the service of God, and to make use of every talent and of every possible expression of human endeavor for the two-fold purpose of honoring God and of drawing man, even when engaged in venial tasks, closer to Him. This is one of the forces of that joyousness which was so marked a

characteristic of the people in the middle ages. On the other hand, it is common to all destructionists to hand the people a stone when they come to them for those things which their heart and soul crave for. What could those German princes of the 18th century, who forbade the erection of the Christmas crib in the churches of their realm, give the people in the place of those dramatic representations of the birth of Christ, which had for centuries cheered young and old, rich and poor alike? It was, furthermore, easy enough for an autocratic prince to declare that the custom of "rocking the cradle" during Holy Night should be completely abolished for all times. But it was not so easy to give the people something in place of the ancient usage to plant a crib, containing a wax figure of the Infant Savior, in the transept of the church, with ribbons tied to its four posts, which the people would take hold of for the purpose of rocking the baby-image, meanwhile singing carols appropriate to the occasion. It is true, abuses had crept in, which, however, could have been easily removed, in this instance, as in so many others. It was not, however, because of the abuses the innovators were so anxious to get rid of such usages, but rather because they realized that these customs helped to perpetuate the religion, they were so anxious to destroy, in the hearts of the people. Once the Catholic elector of Bavaria had surrounded himself with rationalistic counsellors, of whom Count Montgelas was both the most distinguished and nefarious, all Catholic folk customs were most viciously attacked. Even the very practice which has lately been re-introduced into our country, namely that of caroling in the streets on Christmas eve, long observed in Munich, was forbidden, as was that great dramatic festival, the Oberammergau Passion Play.

Compare with this the truly motherly attitude of the Church in meeting the wishes of her children, to give expression to their spiritual desires and emotions in a manner natural to their race and culture. She grants to the people of Seville in Spain the privilege to continue the ancient custom of a select group of boys dancing in the presence of the hidden Lord in the tabernacle, and she does not interfere with the custom a Canadian priest found practiced in the church of an out-of-the-way village in Sonora, Mexico. As the Mass was drawing to its close, the church was suddenly filled with a wondrous warbling as of birds; the Mexican priest told the traveler that the performers were the boys of his parish, who thus sang the praise of their Lord

in the one way that seemed both natural and appropriate to them.

The great German ecclesiastical encyclopedia, Wetzer und Weltes Kirchenlexikon, contains an extensive article on popular feasts, replete with a wealth of matter, demonstrating just to what extent the feastdays of the Church were made pleasurable for the masses. A sociologist cannot help but think of the influence those customs must have had on the people, that they were conducive to their happiness, since they were so much more soul-satisfying than the expensive amusements which the commercialized age, following on the industrial revolution, has supplied. Furthermore, their very sequence helped to break a monotony of life which so many moderns complain of, in spite of all the distractions of today. Christmas did not consist of but a single day. Men spoke of Christmas-tide, for which the Church prepared them spiritually during Advent, while numerous customs led them step by step towards a better appreciation of that great event. Thus, on various days early in December, especially on St. Barbara's Day (6), in several parts of continental Europe the inhabitants cut twigs from certain fruit trees, which were placed in a jar of water, near the stove, with the expectation that they would bloom by Christmas. Moreover, all such customs, however simple, were continued for many centuries for the reason that they possessed a deeper meaning, which retained its significance, and which was well understood by the people. Even the very cakes that were baked at Christmas time and used for Christmas gifts, partook of this characteristic. Every child knew that honeycakes, so popular in many parts of Germany, were sweetened with the product of the bee in recognition of a biblical passage referring to the Messiah. Nor were such cakes prepared at any other time of the year, while those in the shape of a lamb were procurable only at Easter time. Therefore, they remained ever new, and not merely the children awaited such gifts with anticipation and pleasure as the season of the year approached which permitted their being prepared. Moreover, there were a multitude of such occasions and customs, some of a local nature, some common to all of Europe. For fully a hundred years folklorists have collected whatever data they could find regarding these remains, without being able to exhaust that storehouse of tradition filled by former generations.

A succession of revolutions, which had its inception four hundred years ago, and whose motive power has not as yet been exhausted, did away with the old holy days wherever they triumphed. However, human nature craves for just such breaks in tedious weeks of labor, as the Sundays, which the French Revolution abolished, and holydays constitute. New civic holidays have, therefore, been instituted, and although they are popular enough in a way, still they do not satisfy to the same degree all of our aspirations as did the holy days of old. Compare a Thanksgiving Day, as it is kept in the average community, with the celebration of the feast of the patron saint of some Italian village, and the

great difference in the social significance of one as compared with the other will be apparent. One need merely remember the absolute artistic sterility of our Thanksgiving Day, on the one hand, and the continued inspiration which artists have drawn from one single saint's day, on the other, to appreciate what not merely art owes to the Church, but civilization in general. The cultural value of almost everyone of our civic holidays is negative, or at most insignificant, whereas the cultural value of the feastdays of the Church was of tremendous importance and influence.

If it were not for that remnant of the old Christmas-tide spirit still remaining, what would the secularized feast of Christmas, which is the prevalent mid-winter feast of today, signify? What cultural influence could it possibly exert? As it is, it is chiefly exalted by the world in the interest of the profit system. A far-flung distribution of Christmas presents is profitable to industry and trade. It is therefore newspaper advertisements remind people of the twenty-fifth of December. Would a change of this "feast of gifts" to some other time of the year promise greater profits, those interested in making the transfer would easily supply reason why this should be done. And a part of the world would, undoubtedly, readily enough fall into line.

Holidays that are not holy days, are not, in reality, soul-satisfying feast days, not truly days of joy days of healing. There was no truce declared on any Christmas day during the World War, while Scanderbeg, the national hero of the Albanian people, would not fight even against the Turks on the day on which Christ was born.

The manner in which the holy days and feast of the Church affected the welfare of individual and the social life of Catholic nations illustrate anew the deep significance of that great mandate "Seek ye first the Kingdom of God and its justice and all these things shall be added unto you." (Matth. VI. 33.)

F. P. K.

## Juvenile Delinquency

### II

When a boy or girl has fallen foul of the law involving the intervention of the juvenile court the purpose of the court must be to save the child from further delinquency. The juvenile court is not so much an institution of punishment as rather an institution of salvation. Whilst the juvenile court must conceive it also as its object to impress the youthful offender with the sanctity of the law, the sacredness of the sanctions of justice, and the necessary if painful duty of inflicting punishment, the first and paramount aim of the juvenile court will ever be to guard the delinquent against committing further infractions of the law; more, to fortify the weakened character by a building up process that touches the inner life of the child.

Juvenile courts were established with the thought that the juvenile delinquent, though

ility of breaking a law, is not a felon; their purpose is to protect him that he may not become a felon.

When, therefore, a case of juvenile delinquency is brought to the attention of the court, the first thing necessary is to conduct an investigation with respect to the conditions of life under which the delinquent lives. This investigation, delving as it does into social conditions, is called a social investigation.

Since broken or bad homes play so great a rôle in juvenile delinquency, the conclusion lies close at hand that home conditions need a careful investigation. It will be necessary to inquire into the composition of the family: whether father and mother are still living, whether a brother or sister has contributed toward the delinquency, whether vicious habits have been indulged in by any member of the household, what occupations and earnings of the members of the family are, whether the type of dwelling housing it is a desirable one for the upbringing of a child, whether there is an overcrowding of living quarters, with the result that the morale of the child is endangered, and, in general, what are the conditions of the neighborhood in which the family lives. A prudent and tactful investigation conducted with these and similar points in view may disclose factors, the elimination of which will prevent occasions of delinquency.

This investigation must necessarily be carried into the habits of the delinquent boy or girl at home and in school; the progress made in school, the associates and companions at play; the recreation grounds and facilities offered the delinquent. An examination into the physical and mental makeup of the boy or girl is also of importance. It was found by the Judge Baker Foundation of Boston, established in 1917 and equipped to handle annually about six hundred cases, that 28.3 per cent of the children investigated were mentally defective, whilst 2.7 per cent were directly psychopathic.<sup>1)</sup> Similar conclusions on lowered mentality as a factor of delinquency have been reached in other studies.<sup>2)</sup>

An inquiry into the possibility of an adult offender having misled the boy or girl under observation may not be without consequence, owing to the not infrequent occurrence of seduction. Similarly, gangdom among boys is not to be overlooked as a possible center of moral infection.

If the investigation is to prove effective, not only the sources of information, whether these be the parents, neighbors, relatives, friends, associates, teachers, or outsiders, social registries, or social welfare organizations, must be carefully selected, but utmost prudence must also be exercised

lest tactlessness and brusqueness in questioning, unnecessary prying into intimate affairs of family or individual, or superficial hearsay information frustrate the correct handling of the case.

Should the investigation reveal the possibility of adjusting the matter outside of court, then this method is to be preferred to the formal court procedure. Even though the juvenile courts seek to have the court record of a juvenile delinquent not stand against his future, the fact of the court record remains. Scandal-mongering always finds ways and means of dragging records of this nature into the light of day, given the opportune occasion. Moreover, the handling of cases out of court builds up a spirit of confidence in good men and women, which may mean the complete remaking of the delinquent boy or girl. The courts seek, indeed, to divest themselves as much as possible of the impersonal in juvenile work; yet, the personal is nowhere so strongly impressed upon the impressionable mind of youth as in a tete-a-tete chat on the subject of the transgression.

Judge Lindsay has used this "confidential conference method," as he calls it, for more than twenty years, and not without considerable success. About 86 per cent of the cases brought to the attention of the Denver Juvenile Court were handled in this informal way. Seattle showed 68.9 per cent of cases dealt with informally; the District of Columbia, 43.1 per cent; San Francisco, 43.3 per cent.

An important phase of juvenile court work is the service rendered by special detention homes, where juvenile delinquents can be kept pending investigation and disposition of the case. The method of confining them with adult felons and criminals in jails, correction-houses, or other similar places of detention, a method which unfortunately still prevails in some states, is nothing short of criminal. The realization that harm for a lifetime may come to a boy or girl because of association, even though only for a few brief hours, with a hardened criminal, has led to the rapid abandonment of this system.

Larger urban centers now have special detention homes, so arranged that proper segregation can be maintained, not only of boys from girls, but also of hardened youthful offenders from such, whose delinquency is not of a grave nature.

The Boston Children's Aid Society began some years ago to engage the services of private homes for detention purposes. The method has proven to be a thorough success. About nine or ten homes serve the central district of the city; from two to four homes are located in the downtown district to take care especially of cases which may get into the hands of the police during the night; and five homes are situated in the outlying districts. The homes were selected to serve special needs; thus, one home dealt only with girls who, upon examination, were found to be infected with venereal disease. In 1921 only seven homes were in more or less constant

<sup>1)</sup> Juvenile Courts at Work, Bul. 141, Children's Bureau, 103, Washington, 1925.

<sup>2)</sup> More, Ph. D., M. D., Dom Thomas Verner, Remedial Possibilities in Juvenile Delinquency, *The Salesianum*, St. Francis, Wis., p. 3, October, 1926.

use for detention purposes. The homes engaged for detention work were chosen only after a very careful investigation. The "mother" of the detention children must, obviously, be a woman, who is possessed of a large sympathy for human failings, yet also firm enough in her motherly kindness to exact the necessary discipline. In the case of boys it was found desirable to have a man in the home to observe, guide and watch them. The cost of this kind of detention service is low as compared with that of the special detention houses usually built on costly sites and maintained only at great cost of overhead.<sup>3)</sup> Christian charity is here offered a fine field for the extension of home hospitality to children who frequently are without a home worthy of the name.

For the achievement of its ultimate aim the juvenile court must rely on an efficient probation service. Juvenile welfare work has progressed to such a stage that trained and skillful probation officers are indispensable. Natural qualities of mind and heart are, of course, essential requisites; no amount of training can make of a person, not equipped by nature with endowments of an intellectual and moral kind necessary for effective probation service, a qualified and efficient probation officer. Given, however, the necessary natural qualifications, thorough training will help to raise the work to the highest levels.

Human material is often enough delicate and fragile; it may have received a vicious bent; human strands may have been ruthlessly broken. It requires the delicate touch of deft fingers to mend what has been broken, or to straighten what has been bent. It requires knowledge, too, of the deep inner workings of the soul; insight into those hidden processes of the soul which, if rightly directed, will mean the rebuilding of warped and broken characters. It requires a wide view of those many relations to things and persons which are the making or unmaking of people.

The trained probation officer knows where to tap resources in the community which may become a source of salvation to a lost or near-lost delinquent. His constant contact with social agencies of every nature provides him with such indispensable knowledge. "The work of the individual probation officer is of very great importance in the maintenance of co-operative relationships with other agencies, and some of the probation officers encountered in the course of this study were contributing greatly in their daily activities to the harmony, understanding and co-ordination of effort existing between the court and social agencies."<sup>4)</sup>

It would be a mistake, however, to conclude that juvenile welfare work can dispense with the volunteer probation service, whether given

through organizations or by individuals. Volunteer probation service is sometimes frowned upon because of its acknowledged deficiencies. It is unfortunately true that persons ill-fitted for this work have rushed into it, impelled rather by their heart than by their head to do so. Sentimentalism has done much harm in this field of endeavor.

The problem is to find the right persons for volunteer probation service. In itself it is a problem no greater than to find the right persons for compensated probation service; for the natural qualification must be the same fundamentally. It is necessary, however, that the inspiring motive for volunteer probation service be placed and kept on as high a plane as possible. Guided and directed by expert probation officers, the service of volunteer probation officers becomes invaluable. Selected because of language accomplishments, knowledge of racial traits and customs, and coming to people in no official capacity and with no motive but that of being helpful, they inspire confidence which opens doors to intimate matters of human life which might otherwise remain locked forever. Probation service maintains contact not only with the delinquent boy or girl but with all those other influences and persons that may have contributed to their delinquency, or which may now be helpful in preventing delinquency. This necessarily not only makes greater demands on time such as the paid probation officer often cannot give, but also widens the field of confidence necessary for a successful issue of probation work. It is a fact of experience that the volunteer probation officer can establish closer and more intimate contacts than can the paid probation officer. The latter will ever appear in the eyes of the people an officer of the court, and unconsciously people tremble in awe of the court. Unconscious inhibitions on confidence are none the less effective because they are unconscious.

Jewish organizations have rendered invaluable aid to the juvenile court through volunteer probation service. It is proof of what may be accomplished if the system is rightly organized. The possibilities for effective work in this direction are being opened more and more by the Big Brothers and Big Sisters organizations, Children's Aid Societies, and Juvenile Protective Associations. Large city parishes could well use the assistance of good volunteer probation officers. Too little has been done in this regard. The difficulties of no problem are insuperable. An inventive mind was given to man that he might discover ways and means for his own betterment and also for that of others.

A. J. MUENCH, S. Sc. D.

A flood tide of falsehood moves over America today, threatening to submerge its life. I think the principal origin of this is "selfishness intrenched in business" and "politics."

CONGRESSMAN JOHN C. BOX, Texas.

<sup>3)</sup> Further details can be obtained in Bul. 141, pp. 78-87.

<sup>4)</sup> Bul. 141:245.

## Developments in the Consumers' Co-operative Movement in Our Country

### I.

In June of the present year Mrs. Mabel W. Cheel, identified with the consumers' co-operative movement in the U. S. and for a number of years attended to the Co-Operative League, U. S. A., completed a trip from the West to the East coast, stopping at centers in which co-operative consumerities are active. Having sketched her observations made in these places she states in conclusion: "I am convinced that grocery stores alone in this country cannot hope to promote the Co-Operative movement except in educating people to undertake their co-operative activities. Wherever a productive co-operative branch has been started like a grocery, creamery, dairy, restaurant, etc., or a Credit Union, there the best results are found. It is necessary to make a success of a co-operative business to attract people to learn of the larger aims of co-operation, and the wonderful spirit and clear vision and intelligence of the leaders in every single co-operative center I have ever visited is its strength. We cannot afford to lose one of these operators, yet many get tired and give up, trying against such heavy odds to make a co-operative grocery store succeed when their efforts might easily accomplish much more in other co-operative ways."<sup>1)</sup>

This is practically a demand for participation of consumers' co-operatives in production and distribution and an avowal of the hopelessness of consumers' co-operation pure and simple in our country.

Mrs. Cheel's contention would seem to be substantiated by developments in the consumers' co-operative movement in the United States during the few years and by tendencies shown at the 11th Congress of the Co-Operative League, U. S. A. (a consumers' organization), held on November 4-7 in Minneapolis. In fact, at the Congress tendencies of a two-fold character were discussed: one leading toward an economic widening of the movement directed toward productive economic action, the other toward political action, both, however, indicating something very much akin to settlement at consumers' economic action pure and simple within the present order.

The first inference is given color by the setting of the Congress. Minneapolis was until a few years ago a negligible center as far as consumers' co-operation goes. In 1920, as a result of a strike of truck wagon drivers, the Franklin Co-Operative Creamery was organized by the drivers and a number of prospective customers, a plant was built, followed shortly after by another, larger creamery with a meeting hall for the co-operative society, and so, Minneapolis soon advanced to the front rank of consumers' co-operative centers in the Northern States. Two years ago headquarters of the Northern States Co-Operative League were

Northern States' Co-operative League, Second Year Book, 1926, p. 46.

transferred from Superior, Wis., where the Central Exchange, a union of stores and smaller creameries controlled chiefly by Finns, had hitherto been the foremost center for consumers' co-operation in that section of the country and one of the most important in the United States. Today the Minneapolis institution houses the headquarters of the Northern States League and is the educational and organization center for the entire district. Around this new nucleus, too, the development of affiliation in the Co-Operative League of the U. S. A., largely through the Northern States League, has been most marked.

On the whole, the Co-Operative League of the United States has not made progress during the past two years as far as membership is concerned. Of the approximately 3,000 consumers' co-operative societies in our country, 309 are affiliated directly with the League, while 104 have indirect affiliation through District Leagues; the League also has 402 individual members, of whom 253 are in good standing. It has operated since the New York Congress in 1924 with a deficit of \$11,000, which was made up by contributions from a trust fund and the American Fund for Public Service. The educational and directive endeavors, conducted from headquarters in New York, are helpful to existing organizations, though they do not, as already indicated, serve in any large measure to stimulate the formation of new societies. The League sold 986 books and issued three pamphlets during this period, while its magazine, *Co-Operation*, is issued in 6,000 copies monthly, 1,300 going to subscribers, of whom 1,171 are paid up. Typical of the service the League aims to render are the work of its auditing department, its occasional courses in co-operation, the sending of speakers to meetings (100 dates were filled in two years), and the work done by one of its field men, Mr. Allen W. Warriner, in Illinois. Mr. Warriner has reorganized the structure and operations of the Central States Co-Operative Society, which, after a period of unexpected prosperity under the so-called "American-Rochdale plan," had met with serious reverses and was facing dissolution which would have left a wake of disgusted co-operators. The "American Rochdale" scheme centered about the wholesale store as the starting point, and the stockholders were not, as under the Rochdale system, the individual consumers, but chiefly Labor unions as such, plus such individuals as cared to affiliate. Mr. Warriner's work consumed the better part of three years, but the time spent was worth the effort; the Rochdale system is once more in force in the affected territory and a number of thriving co-operative stores are now operating where, without such guidance and management as the League and Mr. Warriner gave, consumers' co-operation would have been a lost cause for years to come.<sup>2)</sup>

These and similar, but less spectacular, achieve-

<sup>1)</sup> The history of the "American Rochdale" undertaking in Illinois until December, 1923, is told in the Consumers' Co-operative Movement in Illinois, by Colston E. Warne; just from the press.

ments were reported on at the Minneapolis Congress, at which 64 delegates from constituent societies and 44 fraternal delegates were present. Reports on District Leagues included Mr. Warriner's modest statement on his accomplishment and the activities of the societies in Illinois; Mr. Thomas McNamee, of the Ohio State League, spoke of the difficulties encountered in the state named and requested the services of a field worker; Mr. L. E. Woodcock, of the Eastern States District League, told of the beginnings of federation in that section; and Mr. Albert Goss, of Washington, related achievements of consumers' and producers' organizations in the extreme Northwest. The most comprehensive report was that submitted by Mr. V. Allane, full-time Secretary of the Northern States Co-Operative League. The societies united in this federation had recorded, at the close of the last calendar year, total resources of \$3,755,000, while the net sales for 1925 had been \$7,836,665.38. This league gained 14 new societies during the first ten months of 1926 and numbers 51,016 shareholders in 101 societies, which latter employ approximately 800 people. It published its own year book in 1925 and 1926, maintains its own correspondence school, conducted three short term Day Schools covering 19 weeks in all and serving 62 students of Co-Operation, and has held five conventions. All in all, this league is the most active one in the organization.

Not that individual societies throughout the country are lacking in activity. Unfortunately, however, the Minneapolis Congress was less fruitful than previous Congresses of information submitted by delegates, in the form of brief reports, or by speakers treating in detail of major undertakings. Among these latter some of the more important were statements concerning life insurance undertakings by Mr. Milo Reno, of the Farmers' Mutual Life Insurance Co., of Iowa, and by Mr. E. E. Branch, of the New Era Co., of Grand Rapids. While the latter outlined the advantages of life insurance at moderate rates, slightly over cost, the former treated of the Iowa venture in its larger setting; under the compelling force of state laws his society cannot sell insurance at low rates; but it does rebate to policyholders under the co-operative plan, while providing a reserve as is required by law, and uses its available funds for loans to farmers rather than for extraneous investments. The speaker stressed the importance of this latter feature, which, he said, properly developed, will result in gradually relieving the farmer of some of the difficulties he finds in securing credit. Important, too, were the statements by Mr. Goss, of Washington, and Mr. A. E. Cotterill, of Iowa, on ventures in their respective territories, including marketing enterprises. The courtesy of the floor, in connection with these reports, was extended to a fraternal delegate from Canada, Mr. J. Ranson, of Manitoba, one of the leaders in the Wheat Producers' Association, which has as members 130,000 farmers in the provinces of Manitoba, Alberta and Saskatchewan, and which in 1925 pooled and marketed 190,000,000 bushels of wheat

and 27,000,000 bushels of coarse grain, the proceeds being \$270,000,000. The report which Mr. Roy E. Bergengren, of Boston, Exec. Secy. of the Credit Union National Extension Bureau, was to have submitted, was unfortunately side-tracked. Mr. Bergengren, who had come prepared to submit it, found himself forced to defend the co-operative character of the Credit Union against an unwarranted attack and thus was obliged to let his report go by default. On the other hand, a chance report by Mr. S. C. Cohn, Secretary of the United Workers' Co-Operative Association, with headquarters in New York City, supplied interesting information on various undertakings conducted by this organization. It operates Camp Nitredaiget in a co-operative manner, has a number of co-operative stores, manages the Co-Operative Finance Corporation and is engaged in co-operative housing. The organization numbers 300,000 workers, 100,000 of whom live in New York City. They are at present engaged in erecting their second unit of buildings, the first having recently been completed and taken possession of. The new housing project involves the construction of apartments covering six or seven blocks in New York City, near Central Park, more or less like the first unit, which consists of 24 buildings occupying a square and containing 1000 rooms in 350 apartments. The housing co-operative has 1400 members and is growing. The finance corporation assists in the building project.

This New York development, the prospering of the Northern States League, particularly noticeable since the Minneapolis creamery had been opened (there had indeed been smaller co-operative creameries societies in the league before), apparently lend substance to the thought expressed by Mrs. Cheek and quoted in the introduction, that engaging in other ventures than stores seems to be necessary to stimulate the consumers' co-operative movement in our country. Similarly, the interest shown by the Minneapolis Congress in the co-operative marketing movement suggests the same thought, emphasized by the circumstance that the program for the Congress provided for a discussion of the future relations of the Co-Operative League U. S. A. with the co-operative marketing movement. Again, another discussion—in which Senator Brookhart, of Iowa, prevented from attending the Congress, was to have taken part—dealt with the question of the future relations of the League towards co-operative banking.

These developments, whether the outgrowth of initiative displayed by members in the ranks or of that shown by leaders, or both, are indicative of a tendency leading away from the simpler forms of consumers' co-operation. They may not properly be interpreted as anything like the ambition of a victorious movement seeking new fields to conquer. To do that would be to attribute to it a vitality it does not possess. But there are energetic elements in it and there can be no question about their intention to lead the movement, if not into new fields of economic enterprise, into something more precarious—the field of political action.

If this fact, and of the strong influence of some identified with the Northern States group in this direction, the Minneapolis Congress presented copious proofs. At the New York Congress representatives of the element that aims to impress consumers' co-operation into the service of class struggle submitted a resolution urging the U.S. Government to recognize the Russian Soviet government. They were defeated in that city, where alongside of a large number of men sympathising with the Soviet movement, a fine element of intellectual co-operators has a goodly following; now one of the movers of that resolution, supported by newer arrivals in the movement, considered the present Congress an excellent occasion to harness the League to their cart. Something like a keynote address, expressive of the wishes of this group, was delivered at the banquet given on Thursday evening. Mr. George Kean, of Brantford, Ontario, secretary of the Canadian Co-Operative Union, had made a plea for the spirit of mutual help and sounded a warning against founding "co-operatives without co-operators." Kean, a Catholic, stressing the need of a change of heart, had said: "We are out to recast the human mind, to set up new philosophy, to make thought in a co-operative as natural as thought in a competitive way now." Co-operation can be applied as well to politics as to economics. A co-operative commonwealth would bring untold benefits to the human race." While Mr. Kean's statements reflect the spirit of Socialism, the next speaker's remarks were those of the *enfant terrible* of the Congress divulging what more maturer minds disavow and the more tactful radicals reserve for private conversation. Mr. Axel Ronn, representing the strong group of some 200 co-operative societies centering in Superior, Minn., declared that the object of the movement is the "total elimination of private ownership" and the setting up of the co-operative commonwealth. Describing the methods pursued in the movement as far as conducted according to his standards and within the radius of his influence, he said "credit marks are given managers of co-operative stores for each privately owned enterprise put out of business." Later, on the second afternoon of the Congress, in discussion of the Credit Union movement, the same speaker demanded the "total elimination of the profit-system" and denied the value of the Credit Union for the simple reason that it promoted thrift. "Workers should not save," he said; "I do not save; I do not want to save; we should demand what is ours from the exploiters, and we should use co-operation to secure for ourselves everything that the exploiters are withholding from us. The Credit Union recognizes and accepts the present capitalistic order; we do not. And even if the Credit Union does in co-operators to handle money in large sums, manage money, it is at best a weak instrument in the class struggle." And again, in reference to a statement that laws should be enacted permitting the proper functioning of co-operative societies, Mr. Ronn declared: "Why talk about getting legislatures

to pass laws to enable co-operatives to conduct their enterprises. We have no chance to secure good laws. We must fight; co-operation must be a fighting movement; we must fight first, last and all the time."

A. F. B.

## A New Use for the Raiffeisen System

Those who would wish to induct the Negro of our country into the Catholic Church must, it has always seemed to us, also take into account the necessity of assisting him to reach a higher economic level. Not necessarily one that would grant opulence, but certainly one that would give to the Negro's family and home a firmer economic basis. While their insecurity is at present, at least to an extent, due to the traditional weakness of all too many members of that race of not husbanding their resources with that care, born of fear, which so many of our own race have developed to a stage of perfection where economy ceases to be a virtue, the poorer Negroes are, without doubt, also being exploited by men possessed of a keener perception of the value of money than is theirs.

In order to educate those of our colored brethren who lack the talent to save, or who permit themselves to be exploited, to make the best use of their income, recourse should be had to the co-operative system. We found this contention on the experiences of the Belgian and German missionaries among the natives of India. Having discovered that certain tribes were being kept abjectly poor by the system of usury prevalent in that country, they founded co-operative societies fashioned after the German Raiffeisen banks and very much along the lines of our Credit Unions, and have conducted them successfully for many years. Nor should it be overlooked that a flourishing Credit Union exists in a community of American Indians in Canada.

The Bombay *Examiner* recently referred to the Mangalore Catholic Co-operative Credit Society, Ltd., in the following manner: "This is one of the most prosperous and well managed credit societies in the Madras Presidency, and the Catholics of Mangalore have reason to congratulate themselves on the excellent business carried on by the Society." At its general meeting, held on May 30, the Administration Report for the year 1924-25 was presented. According to the source already mentioned, the Report shows that "the Society is in such a prosperous and progressive state as to continue to inspire its members with confidence and security. The year began with 1,320 members holding 5,921 shares with a share-capital of Rs. 58,638 and closed with 1,419 members holding 7,781 shares with a paid up capital of Rs. 77,572. The total amount of deposits with the Society increased from Rs. 3,67,310-11-4 at the beginning of the year to Rs. 4,34,838-2-11 at its close. Last year 673 loans to the amount of Rs. 2,69,898 were advanced to members. During the year under report, 744 loans aggregating to Rs. 4,28,284 were granted to members. The net divisible profits realized from the

year's working after making due provision for doubtful debts amounted to Rs. 11, 838-6-4."

We know of no reason why a similar institution should not flourish among the poorer Negroes, both urban and rural. The knowledge to be gleaned from the mission reports of the Belgian and German missionaries regarding the introduction of the Raiffeisen Banks in various parts of India offers sufficient insight into both the prospects and difficulties which Credit Unions among the class of people in our country referred to would undoubtedly have to contend with, especially in the beginning.

### **Warder's Review**

#### **Holy Days Frowned Upon, but Now Comes the Shorter Working Week**

Church holy days were among the many institutions of feudal times to be furiously attacked by the Rationalists of the 18th century and the protagonists of the Industrial System, which came into being about the same time. Almost any book of travel of a hundred years ago, dealing with a Catholic country, where the economic life had been stifled by conditions with which the number of holy days observed by the people had nothing to do, will be found to contain tirades on the baneful effect of the numerous holy days on the industry and wealth of the population. So loud and insistent was industrialism in its contention that holy days interfered with the economic welfare of a nation, that in consequence, even in Catholic countries, their number was considerably decreased.

Today the industrial world is all agog over the suggestion, offered by one of the greatest industrialists of our time, to restrict the working week to five days! In other words, fifty-two days, or at least fifty-two half-days, equal to twenty-six full working days, are to be eliminated at one sweep. Should this suggestion, already in force in all of the works and shops controlled by Henry Ford, be adopted generally, it would virtually mean a reversion to the condition existing in the mediaeval world, when the working year consisted of about 260 to 275 working days! So, after all, the number of holy days in former times, which were not equally numerous in all countries, however, cannot have been as detrimental to the economic life of the people as the enemies of the Church at one time made them out, and as the first owners of machinery assumed them to have been. After all, the wealth of the great industrial cities of Europe during the Middle Ages is sufficient proof to the contrary.

#### **Injecting Religious Affiliation into Elections**

During a primary, recently held in California, printed slips bearing the inscription "American Protestant Council Ticket" were distributed in Oakland, Alameda and Berkeley. A Catholic resident of Sacramento, who evidently believed them to have been issued by some such organization as the Ku Klux Klan, having brought a specimen to the attention

of a well-known Catholic layman of the Middle West, was advised by him to consider the entire matter more skeptically.

"Anonymous cards with headings similar to those sent me," says the letter sent to California, "are just as often printed and distributed in the interest of Catholic candidates. With other words, if the card you sent me was distributed among Catholics in a whispering 'approach,' you may safely conclude it to have been printed and circulated in the interest of some Catholic politician."

It is unfortunately true, as the writer of this statement, who is prominent both in the business world and Catholic affairs, declares, that politicians have recourse to such schemes for the purpose of influencing certain well-defined groups of voters. And according to the opinion of the writer of the letter referred to: "Nothing will so unite the Catholics as cards or marked ballots of this kind, as the politicians use this 'Old Army Game' on every possible occasion." Moreover, while in Philadelphia recently, he was told by a Catholic newspaper man that this practice was in his city called "playing on the 'Papes'."

All of which will not be news to some of our readers. Unfortunately, it seems an almost impossible task to make use of such knowledge in the heat of an election. People are usually not willing to listen to reason, while they are "all het up." Besides, it is quite difficult to gain an audience for eleventh-hour warnings.

#### **A Change of Front and Its Motive**

The change of attitude towards the introduction of a compensation law in the State of Missouri on the part of commercial and industrial interests, as evidenced during the recent referendum for or against this measure, must have astonished all those who remember the almost violent opposition incurred by the same act former years, emanating from the same source.

However, the reason, why the former opponents of the Missouri Compensation Act reversed their opinion, is evidently not far to seek. Labor is, on the whole, no longer satisfied with a mere compensation act; it is demanding exclusive State funds, which do away with private enterprise in the field of accident insurance. Moreover, the State funds thus far established have been more successful than was to have been anticipated.

According to a statement published in the *Industrial Bulletin*, issued monthly by the Industrial Commissioner of N. Y. State, the N. Y. State Fund last year saved its policyholders \$1,220,792 through dividends paid, added to discounts in rates. "This sum is the difference," the statement continues, "between State Fund net cost and Stock Company cost." A statistical diagram accompanying the statement furthermore shows the State Fund to have saved policyholders over \$10,000,000.

The facts, graphically illustrated by 3 bar charts are these: in 11½ years N. Y. State Fund policies

iders would have paid \$39,129,571 if insured in stock Companies. Instead, the premiums charged by the Fund were \$33,455,783. The net cost, however, after dividends had been paid by the State Fund, was \$28,695,932, or a saving to State and policyholders through reduced rates plus dividends of \$10,433,639.<sup>1)</sup> With the knowledge of these facts in mind, one realizes why the N. Y. State Federation of Labor should include in its legislative Program for 1927 the following demand<sup>2)</sup>:

Establishing the State Insurance Fund for Workmen's Compensation insurance as an exclusive form of insurance for all Workmen's Compensation within this state, except where such compensation is provided directly from public funds for public employees. This proposal would prohibit all profit-taking commercial insurance, would make the collection of premium automatic, would reduce mammoth overhead costs per dollar of insurance premium, would eliminate private profit-seeking participation in the administration of the Workmen's Compensation Law, virtually end litigation court appeals and their delays in payment of compensation, release employers completely from liability guarantee payment of employees' claims."

Declarations of this nature, together with the statement published in the *Industrial Bulletin*, probably come to the opponents of the Missouri Compensation Act with the convincing power of proverbial handwriting on the wall. Especially since one section of Missouri labor is not satisfied with the Act, as passed by the State legislature almost two years ago. The demand for a State Fund was raised at the time and the demand adopted was more or less of a compromise. Had the referendum declared against the Act going into effect, labor would undoubtedly have turned to the fray with the firm intention of being satisfied with nothing less than a State Insurance Fund for Workmen's Compensation. Ignorant of this danger, the interests referred to in the beginning, decided to root for the Act it was.

### Contemporary Opinion

Capitalist and financier have no objection at all to political freedom in any land; always provided there is no economic freedom for its inhabitants, that the conditions of living are settled on terms suitable to the capitalist. Industry, according to the financier, must be devoted to producing dividends, not to providing for the common needs of man and his household. On that condition, the capitalist is quite indifferent as to the assurance of political freedom enjoyed. National independence or political subjection are all one to the financier. He will support whichever favors his industrial policy, and, while it is permitted, exploit the country and its people, who ever rules it.

JOSEPH CLAYTON,  
in *The Irish Rosary*.

Loc. cit. Vol. VI, No. 1, Oct., 1926, p. 32.  
N. Y. State Federation of Labor Bulletin. 1926  
ies, No. 19, p. 2.

Eugene Debs was one of the few leaders of organized labor in the United States who realized that a large part of the laboring force in this country is of Negro descent. Most labor leaders are either too ignorant or too prejudiced to acknowledge this. Debs knew that no real emancipation of laboring classes in the United States can come as long as black laborers are in partial servitude. He realized that that emancipation called for effort on the part of both black people and white; that black people must recognize that their future lies not on a foundation of wealth and luxury but with the people who work and save; that only by a united effort on the part of labor can organized wealth be kept from autocracy and the degradation of vast portions of mankind. On the other hand, unless white labor recognizes the brotherhood of man, it becomes the helpless tool of modern industrial imperialism.

*The Crisis.<sup>1)</sup>*

\* \* \*

We have suggested occasionally that enquiry into the causes of wealth might prove more profitable than a mere study of the causes of poverty. The issue of the final report by the joint committee of the shipbuilding employers and the shipyard trade unions set up twelve months ago to report on foreign competition and conditions in the industry rather emphasizes the value of the suggestion. The committee assert that the cost of materials in the industry is forced up by the action of rings and price-fixing associations. "We quote merely," says the report, "as an example of various materials the cases of lead and paint materials, upholsterings, ropes, electric cables, light castings and sanitary outfits, where the prices paid by our industry today show an increase over pre-war prices ranging from 100 per cent to 200 per cent." Apparently there are some great patriots among the manufacturers, for we also read that "in certain metals the prices quoted by manufacturers to foreign competitors show a substantial reduction as compared with home prices." One would like to hear Lord Birkenhead's and Mr. Churchill's opinions on this. Turning from shipping to oranges, one may note a statement by Mr. Pedro Roca, President of the Liverpool Fruit Importers Association, "that retailers make up to 200 per cent profit" on the sale of oranges. He is further credited with saying: "If the retailers continue to insist on selling oranges at more than 20s. a box, when they have paid about 6s. or 7s. for them, the majority of Spanish growers and shippers and the importers in this country will be ruined, and there will be a famine of oranges, while tons of fruit rot at the docks." Profits of 100 to 200 per cent are taken while wages are being forced down. What, by the way, has happened to the Food Commission? *Cath. Times & Cath. Opinion*, London.

<sup>1)</sup> Published monthly by the National Association for the Advancement of the Colored People, this "Record of the Darker Races" is edited by W. E. Burghard Du Bois, whose books, "Souls of Black Folk," "Darkwater," etc., give expression to the tragedy of the Negro race in America.

## SOCIAL REVIEW

### CATHOLIC ACTION

A course of lectures on "Catholics and the League of Nations" has been inaugurated at the College of Social Sciences, Paris, a neutral establishment of higher education. Msgr. Beaupin, Secretary of the International Union of Catholic Studies, will conduct the course.

The first lecture dealt with "The Pact of the League of Nations and Christian Principles."

Both the Flemings and the Walloons of Belgium conducted social weeks recently. While the Flemish Catholics met at Louvain, this being their 13th Social Conference, the Walloons gathered at Fayt-lez-Manage. Both meetings treated questions of current interest.

Deep interest was aroused by the lecture delivered by Mr. Rubbens at Louvain on Fascism and the defense of labor, while it seems that the addresses on various phases of Communism were the ones that demanded most attention at the Walloon study course.

Catholics took a large part in "National Book Day" which was celebrated throughout Spain this year with remarkable success, all the academies and principal cultural and literary associations participating in the ceremonies.

In Madrid the celebration was held at the Royal Academy, with the Bishop of Madrid-Alcala, the Minister of Public Instruction, and the Director of the Academy presiding. Speeches, articles, verses and special competitions of a literary character were among the features adopted to illustrate the part played by books in the progress of the people.

Under the chairmanship of Cardinal Charost, the National Congress of the "Croix d'Or," a Catholic anti-alcoholic association, held a three-day meeting at Rennes, France. A thousand priests, physicians, professors, and organization leaders attended.

A unanimous resolution was adopted requesting the French Chamber to vote prohibition of all beverages derived from absinthe, and, in a general way, to adopt measures tending to decrease consumption of alcohol. The Congress invites parents to refrain from giving their children any alcoholic beverage before the age of sixteen years. This recommendation was made by the physicians.

An international association of Catholic workingmen has resulted from the International Conference of Catholic Workingmen's Societies recently held at Antwerp. National federations of Catholic workingmen the world over are to make up the new body, and it is to be known as the Catholic International Association of World Workers. M. Heymans, Catholic workingmen's deputy in the Belgian Chambers, has hailed the founding of this new organization as a happening of great significance for Europe's future and the fruit of five years' labor in this direction.

Msgr. Walterbach, of Munich, in explaining the manner in which the new organization is to be established and extended, declared that it must consider vocational organization its most important mission and

that the term "worker" must include all those who work for specified wages in the service of others.

In its Catholic aspects the International, it was explained, must seek the reform of the working class according to Catholic principles and effect through this reform a new economic and social order. All of its efforts must tend towards the religious, cultural, political, social and economic uplift of the world's worker and the means employed to this end shall vary in different lands.

Following an inaugural mass, celebrated in the ancient Cathedral of the city, the delegates attending the forty-third Congress of Catholic Jurists, opened on October 25, at Strassburg, under the presidency of Bishop Ruch, assembled in the Muensterhof. The opening address was delivered by M. Guibat, President of the Catholic Jurists' Society. He protested against the new fiscal legislation of France, which, he said, imperilled the interests of families and individual. The Socialists saw in the misfortunes of the Treasury an opportunity of hastening the realization of their program. Under the present constraint the legislators had successively inserted in the financial laws certain dispositions which tended systematically to a social revolution. It was against this fiscal revolution that the forty-third Congress of Lawyers wished to fight this year.

The first meeting was devoted to a lecture and the reading of two reports. M. Rivet, Vice-Dean of the Catholic Faculty of Law at Lyons, spoke on "The Family and the Societies." Paper money and the high cost of living during the great Revolution and the present time, was the theme of a lecture by M. Labeau, Dean of the Faculty of Law at Besancon University.

### CHRISTIAN TRADES UNION INTERNATIONAL

At a meeting of the Executive Committee of the Christian Trades Union International, held at Stuttgart in Wurttemberg on Nov. 9 and 10, the following countries were represented: Belgium, Germany, France, Holland, Luxemburg, Austria and Switzerland. One of the reports submitted by the chairman, Jos. Scherrer, Switzerland, jointly with the secretary, Mr. Serrains, Holland, declares:

The statements regarding economic reconstruction issued by the financiers of various countries contain many valuable suggestions. However, we believe a complete reorganization of the economic life to be indispensable for return to healthy conditions. Such reorganization can only be consummated by permitting the working class to co-operate in this endeavor to an extent compatible with the recognition of the right of labor to assist in the management of industry (this important question has been put on the agenda of the next general conference of the Christian Trades Union International). The meeting also voted in favor of submitting to the International Labor Office at Geneva the request for an investigation of the condition of women engaged in gainful occupations.

### YOUTH MOVEMENT

The younger man, or youth, is evidently coming to the forefront in the Y. M. C. A. At least this is the impression the reports on the Helsingfors (Finland) Conference of that organization, he

August 1-6, convey. One American delegate, a student at the Sorbonne, wrote of his experience under the title: "At Last a Y. M. C. A." Two hundred and forty of the 1,500 delegates were under twenty-one. Contrary to the situation at former world conferences of this organization, over one-half of the delegates were under thirty. Although it was not, of course, completely a youth conference, the closing session voted unanimously that at the next international gathering half of the entire conference should be under twenty.

#### WORKERS' EDUCATION

Eighteen industries are represented by the students of Brookwood Labor College which opened

Katonah, N. Y., on Oct. 18 for its sixth year. Miners, garment workers, miners, upholstery makers, hosiery knitters, railway carmen, stenographers, bakers, tailors, machinists, electricians, cap makers, carpenters, clerks, plumbers and even taxi drivers are included.

"The Brookwood students represent a cross section of the labor movement geographically as well as industrially," said A. J. Muste, chairman of the faculty. They come from California and Oregon, from Wyoming and Colorado, Delaware and Maryland, Illinois and Minnesota, Kentucky and Texas, Massachusetts, Pennsylvania and New York. There is even one from England and another from Canada."

(Brookwood offers one and two-year courses to trade union workers and others interested in organized labor and farmer movements. The course of study includes economics, labor history, English, psychology, trade union organization, public speaking, and a study of the basic industries. Many of the students come on scholarships from their local or international unions, though some come at their own expense.)

#### LABOR BANKS, INSURANCE CO.'S, ETC.

An announcement that it has "gone over the top" by securing the required subscriptions to provide \$600,000 in capital and surplus with which to do business, the Union Labor Life Insurance Company has served notice on all trade unions and trade unionists that sale of stock will close December 31. It hopes to begin writing insurance in January, 1927.

This is the most ambitious and most representative insurance venture yet launched by the American labor movement. It is not owned exclusively by unions, since individuals can buy the stock, but it is promoted

by Matthew Woll, head of the Photo-Engravers and one of the Vice-Presidents of the American Federation of Labor; it has the endorsement of the A. F. of L. and of its President, William Green. The latest circular declares that a majority of the national and international labor unions in this country have purchased stock, that most of the others are expected to come before the end of the year, and that local unions and union members in practically every state of the union, and all provinces of Canada, have bought stock.

#### LYNCHING

A directed verdict of \$2000 against Lexington County, Va., in behalf of the estate of Will Allen, Negro, who was lynched by a mob of white men in that county in 1921, was given recently by Judge J. L. Bonham in the Court of Common Pleas.

It was the second trial of the suit, the decision being rendered under a state law of 1895 which guarantees damages against any county of Virginia, in which a lynching occurs. Adger Allen, a brother of the mob victim, was plaintiff in the case.

#### DIVORCE

Estimating the population of the country as 115,378,094 on July 1 of last year, the Commerce Department recorded 1,181,838 marriages for the twelve months, or an increase of .3 per cent over the previous year. Against these figures were 175,495 divorces, an increase of 2.7 per cent.

While the net increase in marriages in the country as a whole was only .3 per cent, the relative change for the various states ranged from a decrease of 13.5 per cent in Georgia to an increase of 35.4 per cent in Florida.

The divorce scale ranged from a decrease of 29.5 per cent in Nebraska to an increase of 23.1 per cent in Rhode Island.

#### ACCIDENTS

Rural motor fatalities increased 23 per cent in 1925, according to a survey just completed by the National Automobile Chamber of Commerce. This is the first national survey which has been made segregating the country districts from the urban sections, and in the opinion of the automobile Chamber it brings to light the necessity for focusing attention on betterment of traffic in the country districts. This rise in motor fatalities in rural sections is much higher than the general average of the country as a whole, which has been estimated at 10 per cent.

Complete records for 1925 were received from 1,434 counties which is 43 per cent of the total. These recorded 4,588 fatal motor accidents in 1925 as compared with 3,726 in 1924.

#### STANDARDIZATION

Standardization of Canada's wool production on a year's quality basis through development of a Government grading system has increased exports of the product to the United States by 600 per cent in the last four years, according to officials of the Canadian Co-operative Wool Growers. Shipments in 1926 totaled 6,416,662 pounds.

A saving of upward of \$100,000,000 a year to both retail dealers and manufacturers through the proper packing of merchandise for shipment is estimated as a possibility by the National Retail Dry Goods Association after a study of methods by A. C. Albee, manager of its traffic group. A campaign to bring the saving about has just been announced by the association.

The association is continuing its investigations into the most economical sizes of containers, packages, packing materials and wrapping paper and what changes in the folding of goods will be necessary.

#### RURAL ECONOMICS

The new act providing date-marking on Danish butter for export came into operation on Nov. 15. The marking has to be done at the dairies and the date is that of actual production.

The chief effect of the new system, it is thought, will be its influence on large holders of butter who hitherto have kept it for long periods awaiting an improvement in quotations when markets were dull. This generally leads to deterioration of quality which, it was argued, might have an undesirable effect upon the reputation of Danish butter abroad.

## CO-OPERATION

Sales of fruit amounting to \$2000 in a single day have proven the value of co-operative marketing by Michigan farmers in Chicago, according to L. A. Boyd, treasurer of the Growers-Consumers' Direct Sales Service, with headquarters on the Municipal Pier.

The co-operative market to which farmers from Berrien County, Mich., send their fruits and vegetables, is in its fourth and most successful year, said Mr. Boyd. Farmers are selling their apples at \$1.25 a bushel and making 48 cents on the transaction. Farmers not using the co-operative marketing method are losing money this season in many cases, Mr. Boyd declared. "All the farmer needs is to get a fair share of the price paid by the consumer."

## RURAL QUESTION

The United States Chamber of Commerce has been notified that farmers are the best judges of their problems and that a policy of delay by business men "is a game two can play." Representative Dickinson of Kansas, a leader of the House Farm Bloc, made this statement when it was announced that the Chamber of Commerce has created a committee to "promote the development of a broad and far-sighted national agricultural policy."

The Kansas lawmaker said the business men intend to filibuster against the passage of a genuine farm relief bill.

## DISHONEST PRACTICES

A sacristan in a recent issue of the *Southwark* (England) *Record* poses an interesting query: He asks if anyone can tell him "how much wax an average hive of bees produces in a year, and where are the apiaries from which the vast quantity of wax required for the millions of wax candles used annually in the British Isles alone is obtained? And why is it that the removal of wax candle drippings, which used to come off easily and in flakes, has become a troublesome and difficult task, and the flakiness has almost disappeared?"

## GOVERNMENT CONTROL

Federal control of newspaper advertising is a possibility, John A. Park of Raleigh, N. C., told delegates to the convention of the American Association of Advertising Agencies. The Federal Trade Commission has accused the Southern Publishers' Association of illegal control of newspaper advertising. Mr. Park said this is "ludicrous on its face," and is a threat of Federal control of advertising.

"The question is asked what will happen if the Commission makes an order to cease and desist? It is not clear, for the Commission has offered no suggestion to take the place of the present advertising structure. However, if advertising is held to be interstate commerce it opens the way for federal control of advertising."

## CHILD LABOR

The Legislative Program for 1927, as outlined by the N. Y. State Federation of Labor, contains 12 major demands, the first of which declares "for the ratification by the State Legislature of the Federal Child Labor Amendment to enable a National Child Labor Law."

## BIRTH CONTROL

Discussing the economic side of artificial birth control before the Chicago Women's Club, D. Eleanor Rowland Wembridge<sup>1</sup>) declared this nefarious practice should be taught patiently to young married couples of small income, particularly where the wife's share toward the income ceased upon childbirth.

Other aspects of the same question were treated by professors and medical men, under the chairmanship of Doctor William Allen Pusey, former president, American Medical Association.

## INTER-RACIAL CO-OPERATION

What is said to be the first inter-racial dinner ever given on behalf of Negro labor was recently held at the Yorkville Casino, New York. It was arranged for the purpose of considering the position and significance of Negro workers in the American labor movement—their relation to the fight against company unions, and their place in the campaign to organize the unorganized.

## PROFITS

If a person invested \$1,000 in the 5 and 10 cent store corporation of the S. S. Kresge & Co. in 1913, that stock would now be worth \$73,260. The same investment in Woolworth 5 and 10 cent store stock would now have a market value of \$18,400.

"Both corporations are noted for low wages paid to unorganized women and girls," says the *American Federation of Labor Weekly News Service*.

## ORGANIZED LABOR

Two Chicago professional groups, the cantors in the Jewish synagogues and physicians employed by the city Health Department, have joined the ranks of organized labor. Both received charters as local unions from the Chicago Federation of Labor.

Spokesmen for the physicians, who hereafter will be known as the *Diagnosticians' Union*, said they hope to better their financial status, while the cantors expect to exclude the unqualified from the ranks.

## WAGES

The average weekly earnings of factory workers in Illinois cities were higher during October than any fall month in five years, according to the Illinois Department of Labor.

For 294,091 factory workers, the average weekly pay envelope had \$28.92 in it, that of the male employees averaging \$31.88, while among the female workers the average was \$17.55, the report says.

## MACHINE PROBLEM

A delegation of 22 Japanese industrial and commercial leaders express amazement at the "mechanical civilization" they found in the journey across the United States.

"The Japanese still work with man power, America with machines. My first thought was that the machine was using the man," said one of the visitors.

<sup>1</sup>) Dr. Wembridge's book, "Other People's Daughters," was referred to at some length in *Central Blatt and Social Justice*, issue of October, 1926, pp. 227 ff.

## Central-Blatt and Social Justice

1s Monatsschrift veröffentlicht von der Central-Stelle des Central-Vereins, 3835 Westminster Place, St. Louis, Mo.

bonnement, \$2.00 das Jahr, zahlbar im Voraus; einzelne Hefte, 20 Cents.

lub-Rate: 5—25 Exemplare an eine Adresse, 15 Cents das Stück; 26 Exemplare und mehr, je 12 Cents.

bonnement auf Lebenszeit, \$50.00.

### Die Heiligen und die Gesellschaft.

In der Karl Vogelsang'schen "Monatsschrift für christliche Sozialreform" (1885, VII. 482ff.) veröffentlichte vor einer Generation A. Bruder, der Herausgeber der ersten Auflage des "Staatslexikons" der Görresgesellschaft, eine Studie über Wappen und Schutzpatrone der alten Zünfte." Seit damals ist die Frage nicht mehr behandelt worden. Die Gegenwart erst beschäftigt sich wieder mit ihr. In praktischer Form pflegt vor allem die sogenannte "Ständeausbewegung" (Mayen im Rheinland), von dern diesem Blatte vor kurzem die Rede war, den Gedanken, dass jedes Handwerk, jede Berufsgruppe einen Patron besitzen soll. Die Zeitschrift dieser Richtung, "Die christliche Demokratie" Pfarrer Franz Kirchesch, Mayen), hat Beiblätter für die einzelnen Berufe, die den Berufspatronen gewidmet sind: das St. Wendelinus-Blatt für die Schäfer, das St. Gerardus (Majella)-Blatt für die Schneider, das St. Crispinus-Blatt für die Schuster usw.

Dieses mystische Moment ist die Stärke der Ständeausbewegung; sie wird, solange sie daran festhält, nicht dauernd in die Irre gehen, so sehr einzelne organisationstechnische, sozialwirtschaftliche Fragen, die sie stellt, der Klärung bedürfen.

Eben ist im Verlag Herder (Freiburg i. Br.) ein Werk erschienen, das, sofern es richtig verstanden wird, den Problemen, die damit aufgeworfen sind, in werthvoller Weise zu Hilfe kommen kann: Karl Künstle's "Ikonographie der Heiligen" (Freiburg i. Br. 1926, XVI + 608 SS., 2284 Bilder). Es ist ein Irrthum, in einer Ikonographie lediglich ein Buch für Künstler und Kunsthistoriker zu sehen. Jene Zeiten, die katholische Kunstwerke hinterlassen haben, die Jahrhunderte der Gotik und des Barock, zeigen eine Harmonie von Kunst und Kultur, die es verbietet, beide zu trennen. Die gothischen und barocken Bauwerke sind nicht denkbar ohne die Handwerkskunst, in der sich die soziale Ordnung der Zünfte spiegelt. Soziologie und Symbolik ergänzen einander.

Es klingt dieser Gedanke etwas fremd für moderne Ohren. Künstle hat ihm daher noch nicht mit vollem Bewusstsein Rechnung getragen. Trotzdem ist sein Werk nicht nur für Theologen, sondern auch für Soziologen, nicht nur für den Kunst-, sondern auch für den Kulturwissen-

schaftler unentbehrlich. Wer immer das Problem Soziologie und Mystik stellt, wer immer zur Lösung der sozialen Frage die Religion für nöthig erachtet, wird, sofern er die Fülle der katholischen Wahrheit in die Wagschale werfen will, die "Ikonographie der Heiligen" heranziehen müssen.

Wie viele werthvolle Ideen, von der Kunst spelend vermittelt, treten dem betrachtenden Wissenschaftler entgegen, wenn er die Heiligen der Stände vor seinen Blicken vorüberziehen lässt: St. Ursula, die Patronin so vieler Universitäten, St. Ivo, St. Katharina, St. Cosmas et Damian, die Patrone der drei weltlichen Fakultäten, St. Thomas von Aquin, der Patron der theologischen Fakultät; ferner St. Lukas, die "vier Gekrönten," St. Eligius, die Patrone der Maler, Steinmetze, Gold- und Silberschmiede, St. Joseph, der Patron der Zimmermeister, Tischler und Schreiner, St. Petrus und St. Paulus, die Patrone der Knüpfer und Weber, St. Justa und Rufina, die Patrone der Töpfer, St. Gerardus Majella, der Patron der Schneider, St. Crispinus et Crispinianus, die Patrone der Schuster; endlich St. Isidor, der Patron der Bauern, St. Wendelin, der Patron der Schäfer, St. Nothburga und St. Zita, die Patrone der Mägde, St. Eustachius und St. Hubertus, die Patrone der Jäger.

Diesen und den anderen Heiligen widmet Künstle Portraits, die, aus eingehender Litteraturkenntnis erwachsen und mit reichen Bildergaben versehen, ins Herz des Kulturproblems führen, das der einzelne Heilige stellt. Es ist erstaunlich, welcher Fleiss und welche Gründlichkeit diese Heiligenportraits trägt. Es liegt in der Natur der Sache, dass das Heimathland des Verfassers, Südwestdeutschland, und die ihn in erster Linie interessierende Zeit, das gothische Mittelalter, besonders herangezogen wurden, ohne solche Einseitigkeiten ist ein Werk dieser Art nicht denkbar. Was immer in Einzelheiten besser zu machen wäre, wir sind froh, endlich eine den Stand der katholischen Wissenschaft wiedergebende, zusammenfassende Ikonographie zu besitzen, und wir können hoffen, dass diese in erster Linie kunsthistorische Leistung die Lösung eines schwebenden soziologischen Problems beschleunigen wird, sofern die Soziologen, die den Problemen der Mystik nachgehen, dieser Neuerscheinung ihr Interesse widmen wollen.

Einer der ersten Wissenschaftler, dem das Problem Soziologie und Mystik ins Bewusstsein trat, war der Wiener Soziologe Othmar Spann. Sein System der Gesellschaftslehre wurzelt in Gedankengängen der Mystik und Romantik. Da es jedoch der Romantik einseitig den "deutschen Idealismus" (Hegel, Fichte, Schelling) substituiert, sowie die Mystik schlechthin mit der vorprotestantischen "deutschen Mystik" (Meister Eckardt) identifiziert, wirken seine Thesen mehr anregend als ausschöpfend.

Es ist nämlich eine doppelte Mystik zu unterscheiden, die abstrakte, protestantische und die konkrete, katholische Mystik. Das Fundamental-

phänomen der Mystik ist, wie Dr. E. Cremer in seiner "Kräftessoziologie" (Soziale Revue, München 1926, XXVI. 145ff.) zeigt<sup>1)</sup>, die direkte Verbindung mit Gott, das persönliche Kindschaf-verhältnis und Kindschafsbewusstsein des Menschen in Gott. Während jedoch der falsche Spiritualismus sich mit dieser "Zweieinsamkeit" der Seele, dieser "Gezweigung" Gott und Mensch, mit Spann zu reden, begnügt, will die konkrete, katholische Mystik, die zumeist Vermählungs- und Leidensmystik ist, die Vermählung der Seele mit Gott in Opfer und Leiden fruchtbar werden lassen, sie will sich dokumentieren, in Werken, in der That und im Leben realisieren. So entspringt aus der unmittelbaren Verbindung des Menschen mit Gott die Fülle katholischer Glaubenswerke, der Reichthum katholischer Thätigkeit, die Kraft der katholischen Aktion, und gliedert sich die katholische Mystik mit nothwendiger Selbstverständlichkeit in die Marien- und Josephs-, Engel- und Heiligen-, Reliquien- und Bilderverehrung, dem eucharistischen Heiligsten Herzen entstammend und zu ihm zurückführend. So verstanden ist die katholische Mystik nicht an Visionen und Auditionen gebunden und betrifft nicht nur das Aussergewöhnliche, wie die Schule P. Auguste Poulain S. J. (Handbuch der Mystik, Freiburg i. Br. 1925, 2.u.3. Aufl., Herder) lehrt, sondern ist jedem zugänglich, der sich im Stande der Gnade befindet, wie z.B. Emil Dimmler zeigt—ein Gegensatz theologischer Schulen, der in dem Gegensatz der soziologischen Schulen P. Heinrich Pesch S. J. und Karl Vogelsang sein Pendant findet. Mit Recht weist Dr. Cremer auf den Werth des persönlichen Erfülltseins von Gott hin, das jedem erreichbar sein muss, der reinen Willens ist. Selbständigkeit im Sozial- und Wirtschaftsleben, daher Entproletarisierung, ist ohne das Bewusstsein der sittlich-religiösen Persönlichkeit nicht möglich, diese aber ist eine Frucht des vertrauten, kindlichen Verkehrs mit Gott, der Mystik. Während freilich die Zweieinsamkeit der Seele mit Gott, die nicht fruchtbar werden will, zu verkehrten Haltungen im sozialen Leben führt, löst die katholische Mystik, die immer auch Engel- und Heiligenverehrung ist, nicht nur das Bewusstsein eines bestimmten Berufes aus, dem die sittlich-religiöse Persönlichkeit verpflichtet bleibt und in dem sie zur Entfaltung kommt, sondern führt auch den Menschen Schritt für Schritt durchs Leben und durch das Labyrinth von Steinen, das sich vor ihm thürmt.

Wer einen Beruf, der die Persönlichkeit befriedigt, finden will, einen Beruf, in dem man selbständig sein kann, der muss vor allem beten. Und er muss, hat er einen solchen Beruf durch das Gebet gefunden, sich in vertrauter Zwie-

sprache mit dem heiligen Schutzpatron dieses seines Berufes besprechen, um durch dessen sichere Leitung immer tiefer in das innerste Wesen seiner Berufsstimmung hineinzuwachsen. Wer sich für die Welt und nicht für das Priesterthum bestimmt fühlt, der thut gut, die Wahl seines weltlichen Berufes so ernst zu nehmen wie die Wahl zwischen Priester- und Laienstand oder wie die Wahl des Gatten. Die soziale Frage ist in erster Linie die Frage, der Ruf nach selbständigen, der Persönlichkeit Rechnung tragenden Berufen und nach Männern, die diesen Berufen dienen, in ihnen ein Priesterthum in der Welt sehen, dem sie verantwortlich sind. Die Entproletarisierung, das ist die Verselbständigung der Proletarier, geschieht primär nicht durch Gesetze, durch staatliche Massnahmen, durch Organisationen, sondern dadurch, dass wieder junge Menschen wachsen, die sich einem selbständigen, freien, schöpferischen Beruf, für den man beten kann, verpflichtet fühlen und demselben ihr Leben weihen mit allen Opfern und Leiden. Erst auf Grundlage solcher Berufe und solcher Menschen ist es möglich zu Massnahmen zu schreiten, die eine bessere soziale Ordnung schaffen.

Sind die Persönlichkeitsberufe das primäre, so der Zusammenschluss der Menschen, die sie besitzen, auf ständischer, kirchlicher Basis das sekundäre. Den Rahmen für eine Standesorganisation, in der die Heiligen die Gesellschaft regieren, bildet die "katholische Aktion." Die Ständehausbewegung in Mayen ist ein Stück Wille zur katholischen Aktion, so viele Fehler ihr sonst noch ankleben mögen. Die katholische Aktion wurzelt in der hierarchischen Organisation der Kirche; ihre Träger sind der Papst, die Bischöfe, die Pfarrer; ihre Heiligen und Vorbilder daher in erster Linie die Männer der Autorität, die "Väter," z.B. die Bischöfe des 19. und 20. Jahrhunderts, etwa ein Kardinal Gaspard Mermilliod (Freiburg i. Schweiz), ein Kardinal Anton Joseph Gruscha (Wien), der Freund Adolf Kolpings, des Gesellenvaters, ein Bischof Michael Felix Korum (Trier) usw. Der Schwerpunkt der Kirchengeschichte ruht in der Gegenwart mehr denn je in der hierarchischen Organisation. Ehemal charakterisierten die Orden den kirchlichen Geist der Jahrhunderte, die Orden der Augustiner- und Benediktinerregel den Geist des romanischen, die Bettelorden den Geist des gothischen Mittelalters, die Gesellschaft Jesu den Geist des Barock. Die Gegenwart, die katholische Aktion hingegen kennzeichnet die mehr und mehr in den Vordergrund tretende Bedeutung der hierarchischen Kirche. Die Dreheit in der Einheit, Papst, Bischof, Pfarrer, diese sind die Träger der katholischen Aktion. Doch auch die Gegenwart bedarf der Orden. Auch im 19. und 20. Jahrhundert wachsen in allen Ländern kirchliche Genossenschaften, die den neuen Zwecken der neuen Zeit dienen. Es ist der soziale Gedanke, die Proletarierseelsorge, der sich

<sup>1)</sup> Dr. Cremer ist einer der wenigen Vertreter des Gedankens der Entproletarisierung, die es in Mitteleuropa gibt. In seiner Schrift "Die wirtschaftlichen Grundursachen der Weltnot und die natürliche Art ihrer Heilung" (Paderborn, 1926, Junfermann) setzt er sich eingehend mit diesem Problem auseinander.

einige dieser Genossenschaften verpflichtet haben, twa die Wiener Calasantiner des P. Anton Iaria Schwarz, die "Congregation für die christlichen Arbeiter." Die Bischöfe und die Stifter der Orden, das sind die sprechendsten Bilder der Kirche des 19. und 20. Jahrhunderts, die typischen Männerträger und Vorkämpfer der katholischen Aktion; die Zukunft wird aus ihrer Mitte die heiligen dieser Zeit, die wir erleben, nehmen.

DR. ERNST KARL WINTER, WIEN.

## Historische Gestalten und Bewegungen.

(Sozialpolitische Betrachtungen.)

### III.

Die in unserem Lande auf katholischer Seite an geheimen Gesellschaften geübte Kritik benutzt im allgemeinen stereotype Argumente. Ganz unverhünt lässt man, dass Geheimverbände irgendwelcher Art in einer gesunden Gesellschaft überhaupt nicht vorkommen, dass sie eine Krankheitsscheinung sind, eines der ausgesprochensten Symptome einer kranken Gesellschaft.

Dabei sollte auffallen, dass kulturarme Völker auf diesem Gebiete mit unserem Volke konkurrieren können. In Afrika sowohl als auf den Inseln der Süd-See giebt es weitverbreitete Geheimverbände, die in keiner Weise, weder dem Ansehen und Einflusse nach, noch in bezug auf das Zeremonienwesen, unseren geheimen Gesellschaften nachstehen. Dort wie hier sind sie Produkte einer kranken Gesellschaft, der die rechte Ordnung mangelt, in der Klassen an Stelle der Stände stehen.

Die Entstehung solcher Geheimverbände, wie Freimaurerorden oder Carbonari, kam nicht von ungefähr. Das Mittelalter kannte solche Erscheinungen nicht, wohl aber Gilden und Zünfte, die als Mitglieder der Gesellschaft, und von dieser mit Gerechtsamen ausgestattet funktionierten. Sie waren gesunde Triebe des dem Menschen innenwohnenden Dranges, sich mit seinen Nachbarn zu gemeinsamem Thun zu verbinden. Der Einfluss einer gesunden Moral, die auf Befolgung von Gerechtigkeit und Nächstenliebe drang, verhinderte lange den Missbrauch der diesen Assoziationen gewährten Gewalt. Zudem standen Gilden und Zünfte im Dienste des Gemeinwohls, und erblickten ihre Ehre darin, das Gemeinwohl zu fördern. Deren Mitglieder waren vor allem nicht von der Regierung ausgeschlossen. Der Bürger war mitverantwortlich für das Wohl und Wehe der Kommune, und hatte es nicht notwendig, im geheimen zu konspirieren oder auf Schleichwegen seinen Einfluss im öffentlichen Leben geltend zu machen. In und durch seine Korporation gelangte der Einzelne zu Einfluss und Ansehen.

Das wurde anders als der Absolutismus, diese unglückselige Folgeerscheinung der Renaissance und der Reformation, die alten Volksrechte und die Volksfreiheit vernichtet hatte. In demselben Masse, in dem die Gesellschaft in ihren gegenwärtigen amorphen Zustand verfiel, infolge der Durchfüh-

rung der Centralisation, regte sich das Bedürfnis unter den von jeder Beteiligung an der Verwaltung und Regierung der Länder ausgeschlossenen Angehörigen des alten Mittelstandes, sich auf eine Weise zu vereinigen, die es ihnen gestatten würde, sich auch im öffentlichen Leben zur Geltung zu bringen.

Der europäische Geheimverband des 18. und 19. Jahrhunderts ist durchaus Lebensäusserung eines entreteten Mittelstandes, der sich gegen die herrschende Klasse empört, und die unterste Klasse mit sich fortzureissen bestrebt ist, da er ihrer numerischen Stärke und physischen Kräfte, wenn es zum Austragen des Streites kommt, nicht entbehren kann.

Im Grunde genommen verachtet man aber den "gemeinen Mann." Hat doch die Freimaurerei weder in ihrer Heimat, England, noch in anderen Ländern, trotz aller Betheuerung ihrer humanitären Grundsätze, der Proletarisierung der Kleinbürger und Kleinkbauern vorgebeugt, noch deren Elend, selbst als es in Europa Massenerscheinung geworden, abgeholfen. Die Geheimverbände wollten eine Elité von Führern und Schirmmachern der Civilisation darstellen, berufen, der Aufklärungs-Philosophie die Wege zu bereiten. In der That, es gibt keine demokratischen Geheimverbände. Weder der Duk-Duk-Verband Afrikas, noch die Freimaurerei dürfen sich rühmen, das wahrhaft, und im besten Sinne des Wortes demokratische Wesen der Korporationen der christlichen Jahrhunderte erreicht zu haben.

Sebst das Produkt einer kranken Gesellschaft, in der der auf der Centralisation beruhende Absolutismus zersetzend wirkte, verhindert der Geheimbund andererseits deren Wiedergesundung. Geheimverbände sind unvereinbar mit einer Ständeordnung, da deren Mitglieder sich auf Grund eines Prinzips, das ihnen die ausschlaggebende Rolle in Gesellschaft und Staat zusichern soll, zusammengefunden haben. Sie vermögen im Grunde genommen nur in einer amorphen Gesellschaft zu wirken, indem eine gesunde, nach dem Ständeprinzip geordnete Gesellschaft sie weder dulden könnte, noch ihnen irgendwelche Gelegenheit zur Ausübung eines Einflusses gewähren würde. Sie sind eine centralistisch gerichtete geistige Macht in einer zerklüfteten Gesellschaft, in der selbst solche soziale Organismen wie die Familie nicht mehr als unentbehrliche Zellen in Betracht kommen.

Eine tiefschürfende Abhandlung über die Geheimverbände neuerer Zeit als asoziale Erscheinung wäre zu begrüssen. Sie würde das Wesen der Geheimverbände und diese selbst in ein neues Licht rücken.

F. P. K.

Das geistige Leben der Katholiken leidet an Matt- und Kleinherzigkeit, es fehlt an apostolischer That. Wenn man aber den Übelständen im heutigen Katholizismus durch "Versöhnung mit der modernen Kultur" begegnen will, so scheint mir das albern, verkehrt, gottlos.

DER REMBRANDTDEUTSCHE.

## HISTORICAL MISCELLANIES

### The Early History of St. Joseph's Orphanage in New York City.

The history of the contribution of American Catholics of Teutonic blood to the Church, charity and culture in our country cannot be written without due notice being taken of the orphanages they founded, maintained, and conducted. Orphanages proved a necessity under the circumstances in which the Catholic immigrants of the forties, fifties and sixties of the last century found themselves, and it will ever be to their credit that they recognized this necessity and assumed the burdens necessary to meet it. A description typical of conditions that had to be met and the manner in which these late arrivals met them is given by Rev. John E. Rothensteiner, of St. Louis, in his "Remembrance of the Diamond Jubilee, German St. Vincent's Orphan Society of St. Louis, Mo., June 21, 1925." Father Rothensteiner writes (p. 10-11):

"The year 1849 became memorable in the history of St. Louis through two terrible visitations: the cholera that swept away five thousand lives, and a devastating fire. Unspeakable want and misery were caused by these calamities among a population of 60,000. Many a youthful pair that had crossed the sea with fondest hopes and expectations fell a prey to the malignant disease and died with this piteous appeal on their lips or in their eyes: 'Friends, take care of our poor children.' Friends and neighbors did what they could. But most of them were poor, and many were helpless. Houses were small and conveniences limited. The diocesan orphanages were crowded. As about half of the population of the city consisted of German immigrants, the number of Catholic orphans of German parentage was very large. 'Why cannot our German Catholics provide for the needs of the orphans of our race and creed?' asked some. 'Yes, why not?' said others. The German Catholic clergy under the leadership of Vicar General Joseph Melcher showed a deep interest in the plan. There were at the time only two German parishes in the city, St. Mary's and St. Joseph's. Father Melcher was pastor of the former, with Father Simon Sigrist as assistant; St. Joseph's was attended by the Jesuit Fathers Hofbauer and Seisl. St. Vincent's served as a parish church for both the Germans and Irish. SS. Peter and Paul's and Holy Trinity were in their initial stages. The German Catholics of St. Louis of that time were mostly young beginners. Not one could be called wealthy. But they possessed the two virtues so characteristic of the pioneer age: generosity and strong faith; and these were sufficient to clear away all the obstacles they met in their pathway."

In June, 1850, an appeal, signed by four German-American priests and eleven laymen, urging

support for a proposed German Catholic orphanage, went forth, a few days later a meeting was held, in September of the same year the cornerstone was laid for the institution, which was dedicated in May, 1851, the Orphan Society having obtained papers of incorporation in March of the same year. These were the beginnings of the St. Louis institution, which is in full bloom today, more than three-quarters of a century after the initial steps towards its founding were taken.

Barring the conflagration mentioned, the circumstances related by Father Rothensteiner were met by our forebears in various cities about the middle of the last century. The cholera took frightful toll from them, as it did from the population as a whole. Its ravages may be inferred from a brief reference taken from the International Encyclopedia: "Several epidemics of cholera have occurred in the United States. In the spring of 1832 Irish emigrants brought it to Detroit by way of Quebec. There soldiers going to the Black Hawk war contracted it, and spread it through many of the Western forts. Finally the epidemic reached New Orleans, where 6,000 died, out of a population of 55,000. It visited the country again in 1834, 1848, 1852, 1865, 1867, and 1873. The worst of these visitations were in 1848 and 1865. . . ."

The children of German Catholic parents, orphaned by the cholera, and those orphaned as the result of other causes, became the objects of the special care of these immigrants in a number of cities in the East and Middle West, themselves situated largely as Father Rothensteiner has described them. In various centers German Catholic laymen, supported by priests, organized societies for the founding and support of orphanages for the bereaved children of their own blood and faith, not depending on the diocesan authorities and giving no thought to a possible appeal (so common in our days in matters of education) to the state or the municipality. They courageously undertook the task they had set for themselves by their own initiative and successfully carried it out, in most instances creating institutions that are still thriving.

An interesting example of this initiative is the organizing of an orphans' society in New York City following upon the cholera epidemic of 1848. We find an article dealing with it and the institution in question in "Papa" Oertel's *Kath. Kirchenzeitung* in the issue of April 3, 1862, from which we learn that a beginning had been made "fourteen years earlier (1848) to establish an orphanage for German Catholic orphans, when a small house located alongside of St. Alphonsus Church in Thompson Street was equipped for this purpose." This first step is of particular interest, showing, as it does, that immediate action was taken in a practicable manner. It appears that in this house "for a number of years orphans

were provided for under the care of a family by the name of Serf," and that "a special society, the St. Anna Verein, was organized among the women, for the purpose of supplying the necessary funds." When the quarters proved inadequate as a result of the increasing number of orphans, "a large number of children were bound out to Catholic families in Macudin and Rochelle." But even this arrangement did not enable the institution to meet the demands placed on it in consequence of "the wonderfully rapid growth of New York" and the consequent increase in the number of German Catholic orphans.

"Therefore," the article in the *Kirchenzeitung* says, "the then rector of the Church of the Most Holy Redeemer, after conferring with zealous Catholics, cast about for another place, in order to provide against the urgent need. A suitable property was found in Yorkville, on 89th Street between Avenues A and B, near the East River, directly opposite Astoria. It was an extensive, airy place, with a large country manor on it, which could be readily adapted to meet the immediate needs of the orphans."

The entire property, with the spacious building, was purchased for \$22,500, of which sum \$10,000 was paid with receipts from contributions, while a mortgage was given for the balance. This mortgage still encumbered the property in 1862, not, however, because the society had failed to make energetic efforts towards raising funds, but because current needs demanded immediate attention and money. It appears this property was purchased several years before 1858, for in that year the "St. Joseph Orphans' Society of the City of New York" received its incorporation papers and set out to replace the house used since the purchase by a better adapted building. After the manor had been opened the number of children had constantly increased "so that shortly even the new institution was too small. Therefore the plan was entertained to build a new large orphanage with a chapel, since the building being used, having been a private dwelling, would soon cease to be serviceable, because of the large number of small rooms, and because the health of the children was imperilled."

The leaders in the society "courageously, trusting in the assistance of the Almighty and the better times which would inevitably come," undertook the new project, and the "present beautiful orphanage, which is an ornament to Yorkville, was built and arranged in a practical manner at an expense of \$36,000, and was solemnly dedicated on the feast of St. Joseph, March 19, 1860." Later, the Board purchased eight dwelling houses as an investment, using the income from these houses to pay interest and principal on the original mortgage and other debts, and still later, in 1862, instituted a drive for "Life Memberships" at \$25.00 each. The entire income

from this source was to be applied against the principal and interest of the debt, while the current expenses were to be met by ordinary dues of the members and contributions of other sorts. In the course of 1861 the Board reduced the principal of the debt by \$1800.00, besides meeting the interest obligations.

No special mention has been made thus far of the fact that the orphans' society was made up of Catholics of German stock. Yet that was the case; in fact the society depended upon members of two German parishes, that of the Most Holy Redeemer and of St. Alphonsus, the other parishes, for some reason, holding aloof. The article in the *Kirchenzeitung* stresses this circumstance, declaring: "It is greatly to be deplored that not all the German parishes of New York share in the support of this orphanage and thus make it a common undertaking, as the German Catholics in Philadelphia, Baltimore, Pittsburgh, Cincinnati, St. Louis, etc., have done. Had they done so, they would have erected a magnificent institution and would have set up a wonderful monument to German solidarity; thus they would have built a bridge leading over into a new institution, namely to an agricultural and trade training school, in which children could receive a complete education, enabling them to become useful, industrious workers. But since contrary interests and opinions opposed each other, naught remained but for the two parishes, which had initiated the undertaking, to bear the entire burden. Let us hope the time may come when all the German parishes will join hands and, with united effort, found a German institution on a common basis."

Whether any such extension of the society ever took place, we have been unable to learn. But the institution prospered, under the care of German Sisters, the Notre Dames of Baltimore, originally from Bavaria, which Congregation, the article says, "have already merited so well of the German Catholics in America." The Redemptorist Fathers continued for a long time as Spiritual Directors or chaplains, the Archbishop of New York having appointed the Rev. Theresius Giezowski of that Congregation chaplain in 1860. In 1861 the institution harbored 270 children, 95 boys and 70 girls being full orphans, and 70 boys and 55 girls half-orphans. During the year several children were bound out or returned to the surviving parent, so that in April, 1862, 185 children were being cared for. The health condition, we are told, was good, regular visits, twice each week, being made by a Dr. Uhl, a physician appointed by the Board. Some other facts of interest are disclosed in the article in a paragraph reading: "In order to provide proper employment for the older children the Board have engaged a cobbler, who instructs qualified boys in his trade; besides, the Board has opened its own tailoring shop in the

orphanage, in which a number of boys and girls, under the direction of a tailor, work at sewing machines for an outside tailoring establishment. Teacher Bonn visits the orphanage twice each week and instructs pupils in singing and piano playing; the children sing all the Church music."

A pleasing picture of a creditable achievement of German-American Catholics during fourteen years ending with April, 1862. A search of Sadlier's, Hoffmann's and Kenedy's Catholic Directories shows that the institution continued to flourish under the management of the Notre Dame Sisters until 1918. In the Directories for 1889-1892 we find that a Branch House was also maintained, located at Throgg's Neck. The Directory for 1891 gives the following statistics: (Main Orphanage): 7 School Sisters, 24 Lay Sisters; 567 orphans. . . . Branch House: Choir Sisters 2, Lay Sisters 4; 60 children. In the Directory for 1893 the number of children is given as 595, no mention being made of the Branch House; the figure given for 1895 is 750, for 1896 837. The latest entry in the Catholic Directory is in the issue for 1918, from which we note that 18 Notre Dame Sisters were stationed in the institution, that 77 boys and 50 girls were being cared for, and that Rev. L. Obrecht, C. SS. R., residing at 173 East Third Street (the parish residence attached to the Church of the Most Holy Redeemer) was chaplain.

Inquiries addressed to New York brought the information that the asylum was closed in April, 1918. Mr. Peter F. Strassburger, who had been superintendent for eighteen years previous to that time, now resides at Butler, N. J.

These facts concerning the New York institution are indicative of the significance of such undertakings as the orphanages founded and maintained by our forebears at a time when they themselves were anything but affluent. While in some instances all the parishes in a city joined in such a venture, and while in the New York instance there were, after all, two populous parishes co-operating with each other, the late Msgr. Bornemann, of St. Paul's parish in Reading, Pa., conducted an orphanage single-handed. None of these institutions were assisted from diocesan funds.

All of which suggests, besides considerable initiative and resourcefulness on the part of American Catholics of German stock, a fine spirit of sacrifice. It would be worth the labor of a Catholic historian to collect and compile the more salient facts at least concerning this phase of charitable endeavor. The outcome of such labor would be a handsome *apologia* for the religious spirit and the charity of the founders and supporters of these institutions. Then, too, such a study might be expected to serve as an incitement to a quickening of this charity and enterprise among our people of the present generation and of generations to come.

B.

## The First German Catholics in Boston

While the German immigrants never flocked into New England in great numbers, there was always a good scattering of our people to be found from Maine to Rhode Island. However, we know little enough about them. Therefore, the reference to the first German Catholics in Boston, contained in a recent issue of the *Monatsblatt* of Holy Trinity Parish, Boston, is most welcome.

Father Charles P. Gisler, S. J., pastor of all the German speaking people of that city, calls attention to the Centenary of German Catholicism in Boston, which is to be celebrated, together with the Golden Jubilee of the present Holy Trinity Church, during the coming year.

While the first known German Catholic arrived in Boston in 1804, he is hardly to be accounted a pioneer of the faith, since he fell away and was only reconciled with the Church in his old age by Father Ernst Reiter, S. J.

"But in 1827," Father Gisler writes, "some Catholics arrived who not only remained faithful themselves, but transmitted the same spirit to their children and, through them, to their grandchildren, so that many of their descendants are even now, after 100 years, faithful members of the German parish. They were Melchior, Sebastian, and Matthias Kramer, from Baden, Germany. They had first settled in Philadelphia, but soon moved to Boston, and within a few years they were the largest importers of the Nuernberger articles. Letters from Germany were addressed in care of Kramer Bros., and every German immigrant came for advice to the same firm. Soon after a number of families arrived in Boston, of whom some have fallen away from the faith, some have completely disappeared, while others have been, continually, faithful members of the German Church."

Besides the brothers Kramer, Father Gisler mentions the following other early German Catholic settlers in Boston: John Kohler and family, Bernard and Anton Laform, Philipp Lahr, Peter Piper, Joseph and Matthias Arnold, Herman Strater, Casper Soll, Cosmas Ferner, Joseph Funke.

However, for the first ten years they lacked even the opportunity of hearing a German sermon, while after 1836 they were almost continually served by a German priest, though still without a church of their own. The cornerstone of the old German Church, which was made into a school in 1874, a purpose it is still serving, was laid in 1842.

We rather doubt, however, that Joseph Omann, the immigrant from East Frisia, who came to Boston in 1804, was the first German to settle in that city. It is hardly likely that no member of a race, so given to scatter over the face of the earth, should have reached that im-

ortant city until 1804. This is all the more unlikely, since there was a settlement of German Moravians in New England long before at time.

### Collectanea

There is an interesting article on the coming of the Sisters of Divine Providence to our country many years ago in the *Seraphic Home Journal*, contributed by Rev. P. Sigmund Cratz, O. M. cap. Founded by the great Bishop von Ketteler

1851, this Sisterhood was anxious to obtain a refuge in the United States when the Kulturkampf seemed to put an end to their usefulness in their native land. However, no haven seemed open to them in our country, until the well-known Jesuit Pottgeisser discovered that the pastor of Dungannon, Ohio, was anxious to obtain Sisters for his school. This priest was no other than the late Apostolic Missionary, Msgr. Vattman, Chaplain U. S. A., who became so well known to the readers of the Catholic press of our country during the administrations of McKinley and Roosevelt.

But while he was instrumental in bringing the Sisters of Divine Providence to the United States, he failed in establishing them in the community to which they had been called by him. Father Sigmund tells the story in the following manner:

"The well-known Jesuit Father Pottgeisser happened to be giving a mission in the little parish of Dungannon, Ohio, in the diocese of Cleveland. The pastor of Dungannon at that time was a zealous and talented young priest by the name of Father Vattman. Father Vattman was anxious to have a school and he was casting about for a Sisterhood that might conduct it for him. He spoke of the matter to Father Pottgeisser. The Jesuit drew a letter from his pocket and said: 'Why, Father, I have just received a letter from a community of Sisters in France who are anxious to found a house in the United States.' That incident was the cause of bringing the Sisters of Divine Providence to the United States. On the 15th of June, 1876, the six first Sisters landed in America. Father Vattman was to meet them in New York, but the Sisters looked for him in vain. Father Vattman could not come because he was too poor to pay the train fare. They found their way to Dungannon, but they soon discovered that the young pastor had been far too sanguine. The people were wretchedly poor, so poor, indeed, that they could not, with the best of will, support the school and the Sisters. They soon discovered that they could not exist in Dungannon. Again it was by what seemed to be mere accident that the Sisters received their first permanent home in America. Father Hune of Blessed memory, at that time pastor of St. Peter and Paul parish, Pittsburgh, was looking for Sisters for his parish school. A man of the parish, a Mr. Meier, happened to go to Dungannon to attend a funeral. He noticed the Sisters and in what condition they were living. He came home with the story to good Father Hune. On the 11th day of October, 1876, the Sisters of Divine Providence came to St. Peter and Paul school and they have labored successfully ever since."<sup>1)</sup>

In spite of this inauspicious beginning, the Sisters soon took root in the new soil and flourished in our country as they had in Germany from the

beginning. In fact, at the present time these Sisters are about to dedicate their third motherhouse to be erected by them in our country, which, according to Father Sigmund, "because of its beautiful location and architectural attractiveness will be classed as one of the most impressive institutions in the Pittsburgh diocese." Moreover, the Sisters have extended their activities over several States, having established themselves in Pennsylvania, Ohio, West Virginia, Alabama and Illinois, conducting parochial and industrial schools, academies and hospitals.

That noble priest, Prince Gallitzin, the son of one of the noblest and most distinguished German Catholic women of the latter half of the 18th century, is mentioned in a letter written by Father Richard at Detroit on Dec. 22, 1822, and addressed to Archbishop Marechal of Baltimore. It seems the Archbishop mentioned had proposed a certain number of questions to the missionary stationed in Michigan Territory, which the latter answered "in the same order as they were proposed." Evidently one of these questions referred to the appointment of a bishop for Detroit, for Father G. Richard wrote:

"French is the native tongue of two-thirds of the present population. When the New York Canal is finished we shall have here a considerable American population, which makes us hope that we shall be a state in five or six years. Hence the new bishop must know French, if he be not a Frenchman. I think this is the reason why Msgr. Flagett and Msgr. Fenwick proposed Benedict Fenwick or Mr. Gallitzin; they both know French. I am sure that the first mentioned would do wonderfully here. As for Mr. Gallitzin, I know that he will not accept."

Since the first Bishop of Detroit was a German, the Rt. Rev. Frederick Resé, D. D., the "N. B." appended to this answer to the fifth question proposed by the Archbishop of Baltimore is also interesting:

"N. B.—The happenings at Philadelphia<sup>2)</sup> and elsewhere, and the impetuous character of the Irish oblige me to tell you that the bishop should be either a Frenchman or an American. We would be better off without any than with one who is neither. If you could succeed in getting us Mr. Benedict Fenwick, it would be a wonderful thing for Michigan and a means of securing Jesuit missionaries for the Indians of L'Arbre Croche, River St. Joseph, Green Bay, and other places already watered by the sweat and blood of the Jesuits who alone are capable of working among the Indians. On this subject I refer you to the letters I wrote to Mr. Ben. Fenwick and Mr. Ant. Kollman at Washington."<sup>3)</sup>

<sup>1)</sup> The letter is contained in an article: "An Early Catholic Census of Michigan," published in the *Michigan Catholic* of Nov. 24. The author is Rev. G. Pare, official historian of the Detroit diocese.

<sup>2)</sup> This reference is to the unfortunate dissensions which arose in that city between the Bishop and the Trustees of various churches, who refused to submit to Episcopal authority.

<sup>3)</sup> The "Mr. Ant. Kollman at Washington" is no other than the well known Jesuit Kohlmann, the first German priest stationed in the City of New York, who ultimately returned to Europe and died in Rome.

## The Central Verein and Catholic Action

### Officers of the Catholic Central Verein of America

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Hon. President, M. F. Girten, Chicago, Ill.

Communications intended for the Central Verein should be addressed to Mr. John Q. Juenemann, Box 364, St. Paul, Minnesota.

*All these works, of which Catholic laymen are the principal supporters and promoters, and whose form varies according to the special needs of each nation, and the particular circumstances of each country, constitute what is generally known by a distinctive and surely a very noble name: Catholic Action or Action of Catholics.*

Pius X.

## Fundamentals of Christian Solidarism

In the lives of the nations and of the great economic groups there are moments, and they are the critical moments, when neither knowledge nor skill, but character, wins the day.

DIARMUID O'BRIAIN.

\* \* \*

A State is Christian only when in its laws and general policy it co-operates with the Church in maintaining religion and the sanctity of human life as demanded by the Christian consciousness. The notion that life can be absolutely separated into a secular interest and a religious is entirely opposed to the Catholic idea. Catholicism does not admit one interest on Sundays and another, altogether distinct, on week-days. Life is one, and the secular and religious interests intimately commingle. Consequently the notion that the State has nothing to do with religion but only with man's temporal concerns is from the Catholic point of view untenable. The State either necessarily supports Christianity or discourages it. Gospel and secularism are essentially contradictory of each other; if you support the one, you deny the other. The State therefore cannot be neutral; either it is Christian in its policy or anti-Christian. For Christianity is not a detail of life; it is a spirit animating the whole being of man and directing his whole life. Hence, though the direct concern of the State is with the secular interests of its citizens, still indirectly it

must either make for religion or against it. If in its laws it fosters an ideal of life opposed to the Catholic consciousness—if it opens the way to neopaganism or naturalism, it renounces its claim to be a Christian State.

FATHER CUTHBERT, O. S. F. C.

\* \* \*

The question arises, how far may Catholics tolerate anti-Christian legislation in the State, and how far are they bound to work against it. Now there can be no doubt of the duty resting on every Catholic citizen to oppose to the uttermost anti-Catholic legislation. For good or for evil the State in no small measure affects the moral and spiritual life of its individual citizens. When the laws permit of easy divorce, there will be no high ideal of marriage amongst the mass of its citizens; class-legislation tends to accumulate class-selfishness, and thus a moral atmosphere is created to which the weaker characters will always succumb. Indifference therefore may easily become culpable neglect of duty on the part of the citizen who fails to use his civil rights or to assert himself against laws which encourage an anti-Christian conception of life. At the same time, however, it is to be borne in mind that the Christian State is constructed not so much by laws as by conscience. The statute book may conceivably be a perfect application of the Sermon on the Mount, whilst the lives of the citizens are at its uttermost denial. The absence of divorce law does not necessarily mean that the marriage vow is kept inviolate amongst the people; the more stringent regulations of the drink traffic are not necessarily synonymous with perfect sobriety. In a wisely regulated community the law always bears a very direct relation to the conscience of the citizens, nor is it ever wise for legislation to run far ahead of the popular conscience.

FATHER CUTHBERT, O. S. F. C.

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The wise course is often to tolerate legislation which cannot be approved, and to turn one's energies to the elevating of the moral consciousness of the people. For the State can be justly expected to uphold the Christian consciousness only where it actually exists amongst its citizens. To do otherwise would be an unwarrantable tyranny. It belongs to the Church primarily to create the Christian consciousness, not to the State. Hence our first duty as Catholics is to arouse and educate the moral sense of the people and gradually to elevate their ideals of conduct. Then when the moral sense is aroused, must we see that the laws of the State are such as guard and foster the conscience of the nation. The principle to be borne in mind is that whilst the State is bound to give expression in its legislation to the Christian consciousness of the citizens, this duty falls upon it only in proportion to the development of the Christian consciousness amongst its citizens. And the duty of fostering the Christian consciousness belongs primarily and directly to the Church, not to the State.

FATHER CUTHBERT, O. S. F. C.

### The Roman Question

The resolution adopted by the Springfield Convention of the C. V. on this important topic has seemed to some rather superfluous, or even unprofitable. Since the present government of Italy has chosen to avoid antagonizing the August Pontiff and the Vatican, the impression has gone forth that the Roman Question is no longer a burning one, that the Holy Father himself desires it should not be mentioned. On the other hand, an article recently published in the *Osservatore Romano*, the semi-official organ of the Roman authorities, demonstrates this conception of the matter to be fallacious.

The Roman Question has not been solved, and the position the Vicar of Christ finds himself in is as anomalous today as it was fifty years ago. This the article in the Roman daily, which, in all likelihood was not printed without the Holy Father's knowledge, makes clear. Since Catholics the world over should realize the significance of the Roman Question, as it has existed since the day on which the artillery of the Kingdom battered down the Porta Pia, we present the article in full to our readers, who should, before all others, be informed on this important subject:

The discussions regarding the so-called "Roman Question" have in these recent days been renewed in a manner which merits attention, if for no other reason than that they reveal a sensible re-awakening to the reality and importance of a problem which a few years ago Liberalism pretended to have solved forever.

It is not our purpose here to enter into the merits of the various opinions, the different proposals, and the diverse points of view appearing in newspapers, reviews and pamphlets. We shall content ourselves with observing only that the situation created for the Holy See fifty-six years ago still remains substantially unchanged. Thus, for example, without repeating the fundamental reasons of principle and justice which have been always affirmed against the Law of Guarantees, the fact remains that the Supreme Pontiff has only the use of the Apostolic Palaces, with the burden of the custody of, that is responsibility for, all the artistic and scientific treasures conserved therein.

Thus the Vicar of Jesus Christ, the August Head of a divine society, perfect and therefore sovereign, which for twenty centuries has had millions of spiritual subjects all over the world, has not even proprietorship over his own dwelling, where, though receiving and treating as guests representatives of all nations, pilgrims of all races, he appears to their eyes juridically as merely one tolerated in the Rome of Peter.

It is enough to recall that the privileges and immunities conceded to him are less than those of the members of the Diplomatic Corps accredited to him, each of whom, besides living and acting under the protection of International Law, is, or can be if he wishes, master in his own house.

This is an undeniable fact which, while indicating only one particular item in the complexity of this unreasonable situation, nevertheless proves with characteristic eloquence accessible to every understanding, the intolerable position not only juridical but practical, judged by the moral and political good sense of every just conscience.

We limit ourselves to requesting that objective and honest thought be directed to these obvious considerations.

Thus the Roman daily. We have here a subject for a lecture, which should interest every one of our societies.

### Availing Ourselves of the Catholic Press

The question of selecting the best method of presenting to the members news concerning our organizations and the guidance they stand in need of is by no means an easy one to solve. While quite a number of the Catholic weeklies of the country print the Press Bulletins issued by the Central Bureau, and while some of the newspapers, in addition, publish reports of the endeavors of State and District Leagues, and of individual societies, these efforts alone are inadequate.

In some instances, certain papers have been designated "official organs" of the one or the other State League. In some states, too, the State League has an organ of its own, as in Texas, where the *Verbandsbote* is the exclusive organ of the Staatsverband, while in Minnesota the *Vereinsbote* is the joint organ of the Unterstützungsgesellschaft and the Staatsverband. The C. V. of New York State, at its recent convention, decided upon the publication of an organ to be devoted to the endeavors of that body, while the Brooklyn branch has its own *Messenger*. In Pennsylvania, however, while certain Catholic papers may be depended upon to give publicity to news and communications concerning our movement, the President employs the "Monthly Letter" as a means of addressing himself to the societies at regular intervals; this is a four-page circular, printed in English and German.

In Missouri, the Catholic Union has begun to employ a method that is unique as far as our organizations are concerned. While it is intended that, as in the past, occasional communications from the President, the Chairman of the Organization Committee or the Chairman of the Legislative Committee are to be sent out in letter form, the services of *The Catholic Herald*, of St. Louis, have also been enlisted to the extent of at least one page each month, this page to be edited by the Chairman of the Press Committee. On its part the Union pays for the mailing of the issues containing its page to the affiliated societies, the pastors of parishes in which there are such societies, and other priests and laymen whom it is deemed desirable to reach, and plans to make its endeavor self-supporting by soliciting subscriptions at a moderate price. In addition, certain articles are to be sent for publication to Catholic and friendly secular papers.

We have before us the first issue of the *Catholic Herald* containing the page in question, designated as "Official Bulletin of the Catholic Union of Missouri," to which is added: "Rev. Blase J. Scheffer, Editor." The featured items are reports of meetings of District League No. 1 (St. Louis) and District League No. 4 (Kansas City); an article on "The Junior Section"; a circular letter issued by the Legislative Committee of the Union containing recommendations regarding four propositions submitted to the voters for adoption or rejection on Nov. 2; another, supplementary, statement by the same committee, answering certain objections raised against the proposed Workmen's Compensation Act, endorsed by the State League; one of the Press

Bulletins issued by the Central Bureau: "Joel R. Poinsett, an American Statesman, in Mexico a Century Ago"; an announcement of a meeting of the Catholic Women's Union; and an article: "Echoes of the Recent Eucharistic Congress," by the Rev. Albert Muntzsch, S. J., who has promised to assist in the editing of the page.

For the immediate future it is intended that the page continue to bring reports on the activities of the major units of the State League and the Cath. Women's Union; communications from the President and the heads of the standing committees, including information on the plans of the new committee on Catholic Action and Central Bureau; a series of articles on Credit Unions, the Missouri State League being pledged to sponsor a bill enabling the formation of Credit Unions in the state; references to the undertakings of the Central Bureau and the activities of St. Elizabeth Settlement and Day Nursery; and such further matter as the editor and his co-workers will provide. It is proposed to make a flexible arrangement, so that, if desirable, a page may be used twice a month instead of once.

These are the essentials of the undertaking and a few characteristic marks of the first attempt. This step, and the underlying thought—to make use of the Catholic press rather than establish a distinct organ—shows a resemblance to what has just been done by the Catholic Truth Society, of Canada. The *Pamphlet Guide*, official organ of that society, has recently ceased publication, its purposes to be served in future by printing in the Catholic papers of Canada a weekly article dealing with Catholic Truth. Apart from some differences in procedure, the point of similarity is that an existing channel, which the Catholic public is accustomed to use, is made available for items issued by the organizations in question. The Missouri venture should be observed by members in other states. In particular the Presidents of the State Leagues of men and women should study it carefully. President Korz made it a point in his Message to the Springfield convention to urge the Presidents of the State organizations to exchange with each other all communications dealing with our movement in their respective territories. This suggestion should be carried out in this instance also. In general, this and related ventures should be studied with a view toward expanding the co-operation of our members with the Catholic press and its co-operation with our movement.

#### What Many of Our Societies Lack

The slim attendance at meetings of many of our societies is a matter of common complaint. On the other hand, in numerous instances the suggestion, frequently submitted in these columns, to offer the members instruction on topics in which they are, or should be interested, is not followed, although the providing of instruction is an excellent means to assure a fair attendance at least, and, what is also of great value, a good average number of participants at meetings.

Which means a reasonably large number of members who take advantage of the educational efforts of the leaders and who are at the same time prevailed upon to interest themselves in the other undertakings of the society.

However, our societies are not the only ones experiencing a slump in interest and attendance on the part of members. We have before us a copy of the *Promotional League Bulletin*, the official publication of the St. Louis Label Trades Section of the Central Trades and Labor Union, the leading editorial in which deals with this same situation as affecting labor unions. The automobile, the radio, the movie, are said to be advanced by some unionists as reasons for non-attendance, but the editor does not believe that this statement of causes is complete or wholly correct. "Is it not possible," he asks, "that the fault lies with the general character of the union meetings?" and adds: "As long as the meetings are routine and a monotonous repetition of business, week after week, is it any wonder they are not well attended?"

To overcome the difficulty, some unions, we are reminded, have "resorted to a fine to compel attendance." Such compulsion, however, "at best does not produce the result of permanent interest in the union's welfare; rather it means an enforced activity." Whereupon the editor continues:

"One answer to this problem is education. Make your union meetings interesting, instructive, educational, and your men will come because of the opportunity offered for education. One local union in the state of Colorado tried an educational hour, three-quarters of an hour before each meeting night for nine months of the year with marked results. The plan was simple. At the close of each meeting suggestions were called for from the floor on the subjects that the members would like more information about the next meeting. The subjects suggested would be put on a blackboard and then an agreement was had on the single subject to be presented. One of the members would next volunteer to look up the subject selected and report at the next meeting. During the week he would go to the Public Library and with the assistance of the librarian would secure information for his report.

"At the next meeting night he would make his report and his fellow-members would join in the discussion. The subjects ranged from a local wage problem to the British General Strike. But fundamentally the scheme worked! The attendance at this local union, which has closed its second year of education hours, has been uniformly high. Seventy-five per cent of the enrolled members came each week to the meetings because they were interesting. . . . Workers' education should begin at labor's home, the local union."

The method observed is not new to many Catholic societies. At bottom it is the "Question Box" idea, put into practice in numerous sodalities in particular, with the radical difference, however, that the information asked for is not, in these latter cases, given by any member who happens to interest himself in a particular question and who then goes to the Public Library for the necessary information; the reply is made by the Spiritual Director and is, or should be, the fruit of many years of study and at least some-

pecial research covering the period between one month's meeting and the next. Apart from the "Question Box" feature and the one or other point of variation, the recommendation of the bulletin is being followed by those of our District Leagues and societies that actually arrange lectures in advance for their meetings and invite discussion on them. Another variation of the educational plan pursued by some groups in our ranks is the Study Club, which should be fostered in an ever-increasing degree.

Our ideal, however, demands more. It should be: to make the meetings of our societies educational, to provide instruction features and to add to them some specific work of charity—Vincenzian work, catechetical work, systematic collection of funds for mission purposes, co-operation in Catholic literature distribution, and the like—to be augmented and rounded out by reporting thereon in the meetings. Recently, a society was organized in a large middle western city for the purpose of providing the means for the purchase and upkeep of an automobile, to be used by a priest, member of a religious order, in visiting two hospitals located at some distance from each other, for the purpose of celebrating Holy Mass, to accompany the priest, and to visit the sick themselves and distribute Catholic newspapers and brochures among them. Excellent and laudable as this procedure is, we should have been happy if one of our existing Benevolent Societies, sodalities, or fraternals had undertaken this work and agreed to continue it. Such a society would then have, if it had combined with its routine of business and this charity an educational program, come very near to realizing our ideal. That would have been a fine, practical example of Catholic Action, prudently undertaken.

In this direction lies the solution of the problem of arousing interest in the meetings of our societies, of fostering their growth and, what is more, of bringing them to the point at which they approach a fuller performance of the duties imposed on them by the purpose and aims of Catholic Action.

#### Dire Need Among Those of Our Household

An appeal recently received by us states "that a group of 75 Christians, both Protestants and Catholics, have formed the American Christian Fund for Jewish Relief to aid five million Jews in Russia, Poland, Lithuania, Austria and other countries, who are starving." One of the two chairmen of this organization is evidently a Catholic, at least his name indicates that much, and it is he that signed the letter which came addressed to the editor of *Central Blatt and Social Justice*.

While it may be that there are five million Jews in need of assistance in the countries mentioned, it is also true that right here in our own country there are a great number of our co-religionists who are as badly off as any Jewish family in Austria, for instance, can possibly be. We are referring to

the Mexicans in the Southwest and the Indians in South Dakota. In the latter State the crops failed as a result of the drouth; in consequence the missionaries among the Indians are appealing as never before for clothing for their people. From New Mexico also there are calls for gifts of raiment. Rev. Peter Kueppers, who ministers to the members of 13 parishes in Taos County, New Mexico, wrote us on Nov. 2nd:

"May I again ask you for clothing? Christmas is coming and so many children are insufficiently clad, considering our cold climate. I can do a great deal of good by giving clothes to the little ones."

The same missionary tells us, in explaining his delayed reply to a communication from us:

"We were visited by a typhoid epidemic, and since I am the only 'doctor' in the vicinity, I had to be on the go day and night. We had more than 50 cases of the disease in the various missions, and it meant constant traveling for me."

Moreover, there is still sufficient suffering among our own, both in Austria and certain parts of Germany, in Roumania and Jugo Slavia, to say nothing of the needs of our co-religionists in those parts of China where the harvest failed, while a cholera epidemic took its toll among them.

This is what a Sister in Czecho-Slovakia writes us from a poor, mountainous district, acknowledging receipt of a small sum of money sent her for children coming under her care:

"We thank you a thousand times for having so thoughtfully and charitably remembered our poverty here in this very poorest part of Silesia. We would like to do everything possible for our very poor children in order to alleviate their most crying distress. It is heartrending to observe their torn clothing and shoes. Their destitution touches me deeply, and we are, therefore, most grateful to you for every bit of help granted us. Our Mother of Mercy (there is a pilgrimage in the little town from which this note was written by a Notre Dame Sister) will reward you for everything you have done for us."

Moreover, we should be especially concerned with religion and the Church in the Philippine Islands. A distinguished missionary, writing from Manila, tells us:

"Here in these Islands the Church has to suffer much, has not priests enough, lacks funds and support, and many drift away through ignorance, prejudice and seduction by heretics. On the other hand, there are many Catholic movements promising blessed results and the strengthening of the faith, and a wholesome separation of the spirits."

Let us provide for those of our own household before going to the aid of others, especially if the latter have many and influential friends, whose wealth permits them to extend every possible help to their own.

#### Propagating the Truth of Christ's Kingship

Those of our members who have failed to co-operate with the C. V. and the Bureau in spreading the truth of the Kingship of Christ during the past eleven months cannot attribute their neglect to a lack of suggestions. While the Springfield convention of the C. V. had as its guiding thought the Holy Eucharist and the Eucharistic King, and while one of the resolu-

tions adopted by that convention dealt specifically with His Kingship, the Bureau had anticipated this means for disseminating the fundamental thought of the new feast by several months. Shortly after His Holiness Pius XI. had announced in an Encyclical Letter the institution of the feast the Bureau issued a Press Bulletin, from the pen of the Rev. Dr. Chas. Bruehl, of St. Charles Seminary, Overbrook, Pa., "The Kingship of Christ," which was quite generally printed in the Catholic papers of the country.

This article was later, towards the end of January, published as Free Leaflet No. XXXVIII. and offered the societies for distribution. 38,000 copies of this leaflet have found their way into the hands of interested parties, principally in our own societies of men and women. Further, various articles on the Kingship of the Savior appeared in *Central Blatt and Social Justice* and in the *Bulletin* of the Cath. Women's Union.

Moreover, a month before the feast of the Kingship, the Bureau published a brochure dealing with its significance and its liturgy and containing the Latin and English texts of the proper of the mass of the feast. This brochure, entitled "Homage to Jesus Christ, King," written by Rev. G. Ellard, S. J., of St. Louis University, was warmly welcomed. Several editions, totaling 6500 copies, were sold, some orders even remaining unfilled.

Some of our State and District Leagues and societies have also taken cognizance of the new feast, either by resolution or by arranging for mass meetings at which the theme: The Kingship of Christ was treated in addresses. We have noted various such resolutions and lectures in these columns in the past, and trust our societies will in one way or another endeavor to keep before our people the fundamental thought of the Papal Encyclical and of the feast of the Kingship of Christ. And that such action will result in a more general appreciation and acceptance of His rule.

#### Central Bureau Endowment Fund

While the New York State Branch of the Cath. Women's Union recently forwarded \$100.00 for this fund, the men's organization, the State Branch of the C. V., during November sent us \$268.00 for the same purpose, representing the contributions that had been received by the Treasurer before the State convention at Buffalo. Still later, the monies handed over to the Treasurer at the convention, \$1050.00, were sent us. In forwarding this latter amount the Corresponding and Financial Secretary, Mr. Jos. J. Albrecht, writes the Bureau:

"We have impressed upon our people at the last convention the necessity of further securing additional monies for the Fund, and you may rest assured that we will not stop now, just because this substantial check is being sent you. President Werdein is employing every means to have our State secure its quota and more, if possible, at the earliest date. Therefore, rest assured that we here in the State will continue to work to attain our goal, even though it be necessary to remind our people from time to time of this matter."

Other items received during November, amounting to \$493.14, raised the total for the month to \$1811.14. A considerable sum, \$346.66, came to the fund from St. Mauritius Court, C. O. F., of Chicago. This society has now paid \$520 into the fund, or \$2.50 for each of its 208 members. St. Andrew's Society, of Rozellville, Wis., \$26.50, having previous payments to its credit. St. Augustine's Benevolent Society, Chicago, has added to its contributions the sum of \$23.48, while the Catholic Union of Arkansas sent in \$25.00. Mr. E. A. Winkelmann, of St. Louis, is responsible for \$12.50, collected from acquaintances; Mr. Winkelmann has thus, since May 1 of the present year, added no less than \$288.00 to the fund.

For a substantial gift, \$50.00, from St. Paul's Parish, of Reading, Pa., we have to thank Rev. Theo. Hammeke, its pastor. This parish has made several handsome contributions already, as did St. Ignatius parish in Philadelphia at the time Father Hammeke was pastor there.

#### A Gift Welcomed by Mexicans

Perhaps but few priests and laymen in the East and the Middle West realize that statues and Stations of the Cross which have been, for one reason or another, relegated to the storeroom, would be most welcome in the missions out West and in the Southwest.

The Central Bureau is at all times ready to act as intermediary for any pastor or lay-person willing to contribute such articles to mission churches. Only quite recently a statue of Saint Joseph, in an excellent state of preservation, found its way to Sacred Heart Church, Falfurrias, Texas, in the diocese of Corpus Christi. Father Peter C. Illigen, the pastor, declares, in acknowledging receipt of the shipment:

"I am very grateful for the wonderful gift, which is all the more appreciated since the Mexicans, who constitute by far the greater part of my parishioners, have a special devotion for good San Jose."

This statue was offered to the Bureau by Rev. H. Hussmann, pastor of St. Henry's parish, St. Louis, who also bore the expense of renovating it.

#### Why We Ask for Catholic Magazines

A communication from a missionary among the Indians in South Dakota explains why the Bureau continues to ask its friends for magazines, and also why it sustains a distributing agency. This particular Father writes us under date of Nov. 17:

"Many thanks for the fine bundle of magazines you have sent us. May God bless you for your charity! We shall make good use of this printed matter. The younger Indians read everything that falls into their hands, good or bad. As a rule they cannot, however, afford to subscribe for magazines. Those sent us will suggest many good thought."

Nor are the missionaries sent magazines intermittently; they are mailed a bundle, containing such printed matter in a quantity in accordance with their needs, once every 30 days. In consequence, we need a large number of monthlies, both of the kind printed in the English and German languages. The latter are wanted for the German and Austrian

missionaries in China and Japan, while those printed in the English language are sent wherever there are Catholic missionaries, who wish for them: Japan and Korea, China and India, the Philippine Islands and Africa. Moreover, large quantities go to various missions in our own country.

### Place Our Magazine in Public Libraries!

On a number of occasions we have tried to urge our members to place our magazine in the Reading Rooms of Public Libraries. A few individuals and a number of our societies responded to this appeal; among them the 12th District of the C. V. of Wisconsin, composed of the Milwaukee organizations.

This League placed 4 subscriptions with us recently; 1 copy of the *Central Blatt and Social Justice* to be sent to the Main Branch of the Public Library of their city, while the other 3 copies were intended for the same number of Branch Libraries. This action has already borne fruit, inasmuch as it led a Mr. S to subscribe for the magazine. His order was accompanied by the following remark, from which we learned just how he had become acquainted with our publication:

"Spread your magazine in the Public Reading Rooms; that is how you received this subscription."

On the strength of this letter we have appealed to our Vertrauensmaenner to place *Central Blatt and Social Justice* in the Public Libraries of their cities, asking their societies to pay for such subscriptions. Pius X. admonishes Catholics to present a program of social reconstruction of their own. That is just what the C. V. is doing; this program our magazine unfolds to its readers. If the principles and practices of Christian Solidarism are to become known, if men are to realize that neither Capitalism nor Socialism need dominate the future, since there is a system which conforms to sound principles, *Social Justice* should be spread as widely as possible.

### A Christmas Appeal for St. Elizabeth Settlement

For the past eleven years the Bureau has each year during the pre-Christmas season issued an appeal to friends and well-wishers of St. Elizabeth Settlement and Day Nursery of the C. V. In each instance the request for Christmas contributions met with favorable response. This year we have again sent out letters of appeal, as usual with the understanding that numerous small contributions would be more welcome than just a few major donations.

The returns on the present appeal are to be used to install oil burners in the heating plants in the institution, at least in the front wing. We have two separate heating plants, one in the front, the other in the rear structure. It is necessary for the Sisters to serve the furnaces, not only on week days but on Sunday also. We now intend to put in two oil burners, if possible, but at any rate at least one, so that a greater degree of comfort will be assured the children and the Sisters will be relieved of irksome and annoying toil.

Our institution is considered by many the best

managed and one of the best equipped Day Nurseries in St. Louis. Generous response to this appeal will result in an improvement of the equipment. Besides, there is a residue of the debt caused by remodeling the buildings to be liquidated. If numerous benefactors, individuals and societies, co-operate by remembering St. Elizabeth's when dispensing charity at Christmas time, our purposes will be achieved in full.

### The Month of November at St. Elizabeth Settlement

The Home Missions Committee and the Sewing Circle of the Cath. Women's Union are meeting regularly at the Settlement and accomplishing a goodly amount of work, the first group in making and mending altar cloths, albs, corporals, etc.; the second in repairing wearing apparel contributed for the poor coming under Settlement care and in making new garments. Members of the Union have also undertaken to escort children from the Nursery and Settlement to and from the Dental Clinic of St. Louis University. Four members of a committee accompanied 21 children to and from this clinic during November.

The health of the children, always the object of care, was given special attention. Dr. Murray visited the institution on three occasions, and under his orders nose and throat treatment was given the children daily to prevent infection. Cod liver oil was administered to those who appeared undernourished. Two children were sent to the Children's Hospital for treatment.

The Social Worker's report for the month shows the continued cases to be those of 48 families, with 89 children; the new cases those of 4 families, with 6 children; re-entered cases are 3, with 5 children; closed, 7 families, with 15 children; the active cases, 48 families, with 85 children. The average daily attendance was 69. The lunches served children attending the Day Nursery totaled 878, to the school children coming in at noon, 721; of the total of 1,599, 205 were served without charge.

One case, dealing with the custody of an infant pending adoption, was given a hearing in the Juvenile Court. Two families were referred to the St. Vincent de Paul Society. Employment was secured for 6 persons. Contributions of partly worn clothing and shoes were received from members of St. Anthony's, St. Francis de Sales, Holy Ghost, Holy Trinity, Our Lady of Sorrows and SS. Peter and Paul parishes. Mr. John Koetting, of Ste. Genevieve, Mo., contributed 35 hats; 75 pairs of partly worn shoes and 649 articles of wearing apparel were distributed among the poor coming under Settlement care; 3 extern poor were aided.

In the pursuit of her work among the Catholic patients in the Maternity Ward of City Hospital the Social Visitor handled 28 new and 13 continued cases, a total of 41. Of these 6 were those of unmarried mothers. One patient has since been married to the father of her child; three were returned to their homes, taking their infants with them. Two placed their infants in St. Anne's Asylum for adoption. Baptism for four infants was arranged for.

The Social Worker made 24 visits in the interest of Maternity Ward patients, 14 in behalf of Settlement families, and 4 to the Central Bureau for conferences; 3 letters were written.

## With the C. V. and Its Branches

### Philadelphia Offers to Harbor C. V. Convention

The joint Executive Committee of the Philadelphia Volksverein and the Cath. Women's Union have agreed to extend an invitation to the C. V. to hold its convention in that city in 1927. As is customary, the invitation is to apply to the Cath. Women's Union of America also. The C. V. of Pennsylvania is also to be asked to convene there at the same time.

The C. V. has not met in Philadelphia since 1876, the year of the Centennial Exposition.

### A New State League in the C. V.

With Boston as the center, a new State League has been formed in Massachusetts, the intention being to affiliate with the C. V. The organization has elected Mr. L. G. Pfau, of Cambridge, President. Mr. Pfau is confident he will be able to win a goodly number of societies with German American membership for the League.

Our members will recall that several Boston societies, attached to Holy Trinity parish, have been affiliated for some time, and that President Korz has visited with them and addressed at least one mass meeting in the interest of extending and strengthening the C. V. affiliation. Our members in Connecticut, too, have shown considerable interest in the Massachusetts situation, and for a time the plan to form a New England States League, embracing at least the two states named, was deliberated on.

The Boston group have been co-operating in both the men's and women's organizations of the C. V. Rev. Chas. Gisler, S. J., of Holy Trinity parish, represented them at the Cleveland and Springfield conventions. Besides, they have already contributed substantial sums toward the Bureau's Endowment Fund.

### Advocating Individual Membership

There is a sensible statement on individual membership in the "Monthly Letter" for December, addressed by Mr. John Eibeck, President of the Pennsylvania Branch of the C. V., to the societies composing that League. After devoting several paragraphs to "the societies," Mr. Eibeck writes:

"In a former article we favored an active propaganda to gain individual members as the best guarantee for the continued existence and activity of our Branch. Perhaps many interpreted this recruiting as a slight, or perhaps they thought it aimed at injuring the existing societies. It is not our purpose to do either; where a vital, healthy society exists, it would be imprudent to stress this propaganda, because we do not wish to be suspected of trying to create a new society out of our own.

"In advocating the obtaining of individual members we have in mind those localities in which, despite the existence of one or more German parishes, no society flourishes. In such localities the proper understanding of our movement or the right sort of leadership to represent it is wanting. Yet we are sure that men can be found in such places who are ready to support our movement by direct membership in our Branch. We are also convinced that wherever a society is dissolved, there are always a number of willing men who favor our cause. To reach and hold these men, and eventually to strengthen their ranks

is the chief purpose of our agitation for individual membership."

As viewed by leaders in the C. V. and the State Leagues, individual membership is not intended to prejudice the existing, functioning societies, but rather to add new forces to those already in our movement, and, as Mr. Eibeck points out, to retain the affiliation of such as would be lost to our movement by the dissolution of individual societies. Then too, it is not only when a society passes out of existence, but also when one leaves the ranks of the State League that the cooperation of the associate member must be obtained. Our movement is large enough for both, the society and the individual affiliating directly.

### Two Life Members for the C. V.

The new Constitution of the C. V. provides, in addition to the ordinary society affiliation, through the State League or direct where no State League exists, for Life Memberships and Sustaining Memberships. Two of our co-workers, a priest and a layman, have already availed themselves of the former of these new means of co-operating in the endeavors of the organization.

Rev. A. J. Muench, S. Sc. D., of St. Francis Seminary, St. Francis, Wis., member of the C. V. Committee on Social Propaganda, is the first priest to enroll himself in this guard of honor, while the first of the laity to volunteer is Mr. John Kilzer of Richardson, N. D.

It is to be hoped that a fair number of well-wishers of our movement will make use of this means to advance the cause of Catholic Action through the C. V. The fee is \$100.00.

In sending his fee to the Central Bureau Mr. Kilzer writes:

"Father Hermann Mandry, O. S. B., spoke last Sunday in our society meeting of the shortage of funds and the amount of work to be done by your Bureau, and asked that those who could, become either sustaining or life members; hence I enclose my check for \$100.00 for life membership."

Members everywhere should consider whether they themselves cannot enlist in this class; at any rate they should cast about among German American Catholics and try to gain other worthy men blessed with means, regardless of whether they are members of our local societies or not, for this manner of co-operation.

Sustaining members, too, should be obtained. The annual contribution, \$5.00, is not prohibitive. The number of these members should grow apace and will do so if prudent thought and energy is given to the agitation.

Another of our State Leagues has contributed to the Central Bureau Deficit Fund. The New Jersey Branch of the Central Verein recently through its Financial Secretary, Mr. Charles F. Steets, of Newark, made good its pledge of contributing \$100.00 for that purpose. Thus far \$1110.00 have been received for this particular fund.

## Miscellany

Regarding the plans of the Chicago District League for the winter season Mr. Nic. Kluetsch, President, writes the Bureau:

"We shall have four or five mass meetings in Chicago this winter. I have seen His Eminence, the Cardinal, and he has not only expressed his pleasure over these meetings, but has also said he would attend one of them."

Among our modest co-workers is the management of *The Southern Messenger*, of San Antonio, Tex. Some two years ago Mr. Wm. Menger, manager of that weekly, visited the Bureau and learned that we would use at least several copies of his paper each week for remailing. Thereupon he offered to send one dozen copies each week for that purpose, and once that time they arrive without fail.

These and other weekly newspapers are mailed weekly to Catholics living in sections of the country where such papers are scarce; some are forwarded regularly to a Franciscan Father in charge of the Catholics in the Workhouse in St. Louis, others to the Helpers of the Holy Souls, who visit families and institutions. Magazines, German and English, are mailed in select lots once month to missionaries in various countries.

During November a letter was sent to 437 priests in the state of Minnesota, along with a sample copy of *Central Blatt and Social Justice*, soliciting their subscription. The 131 Promoters (Vertrauensmänner) on our list also received a letter urging them to endeavor to secure subscribers for our publication.

It is highly desirable that a greater number of priests, professors, physicians, attorneys, merchants, industrialists, farmers and workingmen, acquaint themselves with the program of the C. V. and the Central Bureau, which is that of Christian Solidarism. Pope Pius X. called upon Catholics to advance a program of their own and to do so courageously. This cannot be done without a knowledge of what is wanted. *Central Blatt* supplies this knowledge and offers inspiration, encouragement and direction to Catholic Action. Each interested member should therefore take it upon himself to gain subscribers who will apply themselves to a study of the contents of our monthly.

## Book Reviews

Reinke, Johannes. *Mein Tagewerk*. Herder, Freiburg. \$2.75.

Reinke, Johannes. *Naturwissenschaft, Weltanschauung, Religion. Bausteine für eine natürliche Grundlegung des Gottesglaubens*. Ebend. 1923. \$1.00.

While in our country some Catholic writers seek non-Catholic publishers, the House of Herder at Freiburg has brought out books, even others than those of a classical kind, whose authors are not Catholics. Two of these were written by Professor Reinke, one of the foremost botanists and biologists of Germany, who opposed Ernst Haeckel and the Darwinism preached by him.

The first book mentioned, a volume of 495 pages, contains the life-story of this eminent scientist, which is of more than ordinary importance since so much of it relates to the part Reinke played in the development of modern biology and the conclu-

sions arrived at by him, which are at variance with those of the common run of evolutionists. The last chapter of the book, devoted to an exposition of his "Weltanschauung," possesses apologetic value; it is a clear and decisive renunciation of materialism and religious agnosticism.

The title of the second volume, mentioned above, fully explains the purpose and scope of the book. Written in a popular style, it will prove useful to those who are called upon to refute popular errors, based on the doctrines of materialism regarding nature and its origin. The book destroys every reasonable doubt that science must necessarily adopt the agnostic's position regarding religion. The introduction to the first volume of Prof. v. Cyons' "God and Science," which Prof. Reinke prints as an appendix, alone would suffice to demonstrate that fact.

\* \* \*

Jeremias Gotthelf, *Ausgewählte Werke. Mit einer Einleitung in vier Bänden herausgegeben von Johannes Mumbauer*. Freiburg, 1925. Preis \$8.00.

The great "folk writers" of the German tongue, of whom there were quite a number during the 19th century, were men possessed of a deep love and appreciation for the "common people" (not to be confounded with proletariat). To them they dedicated their pens in order that their craving for reading might be satisfied without danger to their morals and sound conceptions of life. While Alban Stoltz, the Catholic theologian, was the greatest essayist among that group of writers, the foremost story writer was Jeremias Gotthelf, by which pen-name the Swiss Protestant minister Albert Bitzius is known. While it may seem strange to American Catholics that the greatest Catholic publishing house in Europe, Herder & Co. of Freiburg, should publish the works of a Protestant minister, those who know the novels of this excellent writer will agree that the choice is a commendable one, and that the four volumes of selected works are a welcome addition to any Catholic library, since they contain such classics as Gotthelf's masterpiece, "Uli der Knecht" and "Geld und Geist oder die Versöhnung."

\* \* \*

Bopp, Linus. *Das Jugendalter und sein Sinn*. Freiburg. Herder. 1926. Bound, \$2.15.

Hill, Rev. Owen A. S. J., *Sermons for Sunday*. St. Louis. Herder. 1926. Bound, \$2.25.

## Gifts in Kind

were received during October and November from:

Books (not specifically for library purposes): Ursuline Sisters, St. Louis; Rev. E. H. Prendergast, St. Louis (301 vols.); B. Herder Book Co., St. Louis (41 vols.); F. W. Baumhoff, St. L. (10 vols.); Miss Mary Voss, St. L.; Jos. Offerle, Ft. Wayne, Ind.

Clothing for Indians and Mexicans (including sundry items of altar linens, lace, etc.): Mrs. Mary Weiler, Claremont, Ill.; Rev. Edwin Bertholdt, Maple Park, Ill.; Frank Niemann, Breese, Ill.; Miss Mary Voss, Mrs. E. Siegmund, Mrs. M. Kaimann, Mrs. E. Gummersbach, Gus Klein, J. Stroer, Herm. Wobben, Jos. V. Kirchoff, J. P. Rehme, Mrs. H. H. Boedecker, Mrs. M. Stamm and Mrs. L. Wirthensohn, all of St. Louis.

## Aus dem C. V. und der C. St.

Das Komitee für Soziale Propaganda:

Rt. Rev. G. W. Heer, Prot. Ap., Dubuque, Ia.  
 Rt. Rev. Msgr. Dr. Joseph Och, Columbus, O.  
 Chas. Korz, Butler, N. J.  
 Rev. Theo. Hammeke, Reading, Pa.  
 Rev. Wm. J. Engelen, S. J., Toledo, O.  
 Rev. A. J. Muench, St. Francis, Wis.  
 Joseph Matt, St. Paul, Minn.  
 J. Q. Juenemann, St. Paul, Minn.  
 H. B. Dielmann, San Antonio, Tex.  
 F. P. Kenkel, St. Louis, Mo.

Die Central-Stelle befindet sich zu St. Louis; alle Anfragen, Briefe, Geldsendungen, usw., für die Central-Stelle oder das Central Blatt richte man an

**Central-Stelle des Central-Vereins,**  
 3835 Westminster Place, St. Louis, Mo.

**Das Schösskind der ganzen Schöpfung ist die menschliche Freiheit, weil sie die Möglichkeit der selbstlosen Liebe bietet.**

### Die Fuldaer Bischofskonferenz gegen den Alkoholmissbrauch.

Zu den Unterlassungssünden der deutschen Katholiken Amerikas gehört die Vernachlässigung scharfer Ablehnung der ehemaligen Trinkunitten einerseits und der Befürwortung der Abstinenz andererseits. Selbst das kluge Vorgehen der Bischöfe Deutschlands und der Schweiz nach dieser Richtung hin hat hier nicht als Vorbild gedient. Auch vernachlässigt man es heute wieder, den gegenwärtigen Alkohol-Missbrauch als das zu kennzeichnen, was er ist, ein unentschuldbarer hässlicher Unfug. Wenigstens im Interesse der Jugend sollte man auf unserer Seite viel entschiedener als es bisher geschehen ist, den Schleichhandel mit Schnapps verurtheilen. Die zu Springfield abgehaltene Generalversammlung des C. V. hat in Bezug auf diese Frage in ihren Resolutionen den richtigen Ton eingeschlagen. Dieser Anregung folgte der Staatsverband Minnesota, der eine höchst verständige Erklärung über diesen Gegenstand auf seiner Melroser Generalversammlung annahm, die an dieser Stelle bereits im Wortlaut veröffentlicht wurde.

Alle Abneigung gegenüber der unglückseligen Prohibition sollte uns nicht verführen dürfen, uns solchen Anschauungen zu verschliessen, wie die von S. Em. Kardinal Bertram, Fürstbischof von Breslau, an die Leitung des kathol. Kreuzbündnisses mitgetheilten Richtlinien sind. Ist doch genanntes Schreiben von ihm in seiner Eigenschaft als Vorsitzender der Fuldaer Bischofs-Konferenz abgefasst worden, in der Absicht, deren Stellungnahme zur katholischen Abstinenz-Bewegung Deutschlands darzulegen.

Wie die K. I. P. A. berichtet, theilt Kardinal Bertram in seinem Schreiben folgendes mit:

"Die Bischofskonferenz erklärt den Schutz der Jugend gegen die Schädigung durch Alkoholgenuss für nothwendig und billigt das ernste Streben der katholischen Jugend- und Jungmännervereine, ihre Veranstaltungen alkoholfrei zu halten, sowie ihre Mitglieder zur Enthaltung von Alkohol oder zu strenger Mässigkeit zu erziehen. Eltern und Erziehern legt sie dringend nahe, Kindern alkoholhaltige Getränke nicht zu geben, sowie selber in Wort und per-

sönlicher Haltung das Beispiel der Enthalsamkeit oder strenger Mässigkeit zu geben.

"Empfohlen wird die Unterweisung der künftigen Priester über die Schädigung durch Alkohol und die kluge Arbeit an der Bewahrung der Jugend. Die Konferenz anerkennt, dass durch sachliche Aufklärung in Vorträgen und Schriften alle Volkskreise von alten irrgreichen Anschauungen befreit werden. Die Konferenz fordert die Geistlichen auf, sich die Arbeit gegen den Alkohol-Missbrauch sehr angelegen sein zu lassen."

### Ein hervorragendes und segensreiches Unternehmen.

Ausserhalb der Staaten Minnesota, Nord- und Süd-Dakota weiss man nicht allzuviel von der in ihrer Art so bedeutenden katholischen Unterstützungs-Gesellschaft von Minnesota, obgleich sie in Wirklichkeit das Rückgrat des Staatsverbandes bildet. Beide Vereinigungen tagen ja zu gleicher Zeit, und zwar so dass der Staatsverband die ersten zwei Tage der Zusammenkunft beansprucht während die Unterstützungs-Gesellschaft ihre Sitzungen nach Schluss der General-Versammlung des Staatsverbandes Minnesota abhält. Ausserdem gehen sie auch während des Jahres gemeinsam vor

Gegründet wurde die Unterstützungs-Gesellschaft vor fünfzig Jahren. Aus kleinen Anfängen ist es zielbewusster, mit grosser Gewissenhaftigkeit verbundener Thätigkeit gelungen, ein hervorragendes Unternehmen aufzubauen, das so recht beweist, wie viel Tüchtigkeit in unseren Kreisen vorhanden ist und was sie zu leisten vermag unter geschickter selbstloser Führung.

Nachstehende Zahlen mögen als Beweis desselben:

#### Gesamt-Vermögen am 31. August, 1926.

Männerkasse, Reservefonds, aus-	
geliehen .....	\$ 1,193,389.56
Eine Farm (80 Acker) .....	6,000.00
Office Gebäude .....	35,820.72
Bar an Hand .....	32,466.19 \$ 1,267,676.4

Frauenkasse, Reservefonds, aus-	
geliehen .....	\$ 543,175.51
Bar an Hand .....	6,569.11 549,744.6

Männerkasse, Reservefonds 20 .	
Jahr Klasse, ausgeliehen.....	\$ 6,102.00
Bar an Hand .....	5,490.00 11,592.0

Bar-Bilanz in den übrigen Fonds :	
Unkosten-Fonds .....	\$ 14,916.13
Unkosten-Fonds, 20 Jahr	
Klasse .....	7,667.74
Sterbefonds, Männer-Klasse....	24.04
Sterbefonds, Männer-20 Jahr-	
Klasse .....	1,479.33
Maintenance Fonds .....	1,777.36
Sterbefonds, Frauen-Klasse....	13,838.94
Sterbefonds, Frauen-20 Jahr-	
Klasse .....	3,423.26 42,526.8

Gesamt-Vermögen .....	\$ 1,871,539.8
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Dabei wurden im Laufe der Jahre, oder genauer gesprochen seit dem 8. Jan. 1877, an die Hinterlassenen verstorbener Mitglieder insgesamt \$3,005,000 ausbezahlt. Von dieser Summe wurden bis zur 1. Sept. 1. J. \$2,713,000 bezahlt an die Erben versicherter Männer, während jene der versicherte Frauen bis zum gleichen Zeitpunkte \$292,000 em

ungen hatten. Zur Zeit gehören der Gesellschaft 317 Mitglieder an, darunter 4,000 Frauen. Jedes einzelne Mitglied bringt der Unterstützungs-Gesellschaft reges Interesse entgegen. Belegten sich doch an der Ende September zu Melrose abgehaltenen Tagung nicht weniger als 263 Männer und 122 stimmberechtigte Frauen. Neben erwähnt sei, dass die Tagung \$200 als Petersmünze bewilligte, während die vorjährige Generalversammlung für denselben Zweck \$150 gewährt habe, worüber ein Empfangsschreiben des päpstlichen Staatssekretärs vorlag.

Um den Büchern, die sich mit der Geschichte des deutschen Elements in Amerika beschäftigen, wird man vergebens nach Auskunft suchen über solche Unternehmungen, wie die katholische Unterstützungs-Gesellschaft von Minnesota, obgleich diese, nach den Rückhalt, den sie unserem Staatsverband lehnt, besondere Beachtung verdient. Das elende Geschwör, das die Knights of Columbus sich von einem liberalen Deutschen haben schreiben lassen, muss, um nur einen Fall anzuführen, weder von den oben genannten Minnesotaer Verbänden noch vom Central Verein etwas. Und selbst das sehr gerühmte Werk des Professors Faust lässt dem katholischen deutschen Element nicht Gerechtigkeit widerfahren.

### ON ZWEI GEISSELN DER MENSCHHEIT—THEUERUNG UND SEUCHE—HEIMGESUCHT.

Wie seit einer Reihe von Jahren bereits, schickt ein guter Freund unserer Sache in Brooklyn, N. Y., auch heuer wieder Mitte November eine größere Summe (\$400) zur Vertheilung unter Flüchtlinge in Deutschland und Österreich, und eine ansehnliche Gabe (\$200) für die katholischen Missionen: Letztere ist gänzlich für China und Korea bestimmt, weil, wie der Spender erfahren, Noth der dortigen Missionare Hülfe so dringend thwendig erscheinen lasse.

Diese Annahme bestätigt ein Schreiben des Apostolischen Missionars Lullus Huette vom 20. Oktober, aus Towsun, in der Provinz Shantung. Er berichtet, den Empfang einer Geldsendung bestätigend: "Das war eine sehr willkommene Spende, mit der wir hier schon etwas anfangen kann! Solche Hilfe ist uns sehr noth, denn es ist alles hier sehr theuer; die Weizenernte im Juni fiel fast ganz aus wegen langer, sichtbarer Dürre; die Herbsternte, die jetzt gerade eindroht, bringt hier kaum einen halben Ertrag; in einem grossen Theile meines Missionsbezirkes wurde durch Überschwemmungen Mitte August die ganze Ernte zerstört, sodass die armen Leute überhaupt nichts haben! Da können Sie sich schon selber denken, wie teuer das Getreide hier ist! Und ich muss für den Unterhalt meiner Missionsschulen, die jetzt wieder benötigt haben, alles Getreide kaufen. Das reisst ins Geld! Kann man sofort nach der Ernte für ein Jahr kaufen, dann kann man viel Geld sparen, denn mit der Zeit steigt das Getreide immer mehr im Preise. Sie \$52, die Sie mir gestern geschickt haben, werden für Kauf des Getreides verwendet."

Wie sehr diesem Missionar seine Schulen am Herzen liegen, erhellt aus folgenden, dem gleichen Briefe entnommenen Stellen:

"Die Missionsschulen sind ja das Hauptmittel, um den hl. Glauben zu verbreiten und gute Christen heranzubilden. Da darf der Missionar keine Mühe und keine

Ausgaben scheuen! Je mehr Kinder er in seine Schulen aufnehmen und gründlich im hl. Glauben unterweisen kann, um so besser geht es in seinem Bezirke vorwärts! Es kostet allerdings auch nicht wenig, und leider fehlen vielen Missionaren hier die nötigen Mittel!"

Zu allen anderen Heimsuchungen kam in Nord-China in jüngster Zeit auch noch jene furchtbare Seuche, die einst hier in Amerika so manchen deutschen Einwanderer hinwegraffte und ganze Familien auslöschte. Pater Huette berichtet auch darüber:

"Die Cholera, die im September hier in meinem Missionsbezirk sehr stark war, ist nun Gott sei Dank so ziemlich vorüber. Leider hat diese Seuche auch unter meinen Christen eine gute Anzahl von Opfern gefordert. Hoffentlich gereicht auch diese Prüfung meiner Mission zum Besten, wie das ja der hl. Wille Gottes bei allen Leiden und Heimsuchungen ist, die er uns in seiner Weisheit schickt."

### Das Hilfswerk

Eine weitere Bestätigung, dass es unter den gegenwärtig in Deutschland obwaltenden Umständen den Katholiken nicht möglich ist, ihre Priester mit Messintentionen zu versorgen, erlangten wir durch die folgenden Schreiben. Am 15. Nov. bestätigte Kardinal Bertram, Fürstbischof von Breslau, der C. St. den Empfang eines Stipendiumsbetrages, mit dem Zusatze:

"Gott lohne es Ihnen, dass Sie immer wieder der Priester meiner Diözese gedenken, aus deren Reihen fast täglich Bitten um Zuweisung von Messintentionen einlaufen."

Einen Tag später schreibt der hochwst. Dr. Christian Schreiber, Bischof von Meissen:

"Wie dankbar bin ich Ihnen, dass Sie mir durch Messstipendien fortwährend so hilfreich unter die Arme greifen zur Unterstützung meiner armen Priester, welche wirklich die ärmsten in ganz Deutschland sind. Der ewige Hohepriester Jesus Christus vergelte es Ihnen tausendfach."

"Helfen Sie mir für meine Priester auch in Zukunft. Denn auch jetzt noch und für lange Zeit hinaus habe ich nicht die Mittel, ihnen ein ausreichendes Auskommen zu sichern; so dass sie sehr eingeschränkt leben müssen, um nicht Schulden zu machen."

\* \* \*

Vor zwei Hundert Jahren zogen Deutsche nach Ungarn, um das infolge der Türkeneinfälle verwüstete Land zu besiedeln und der Kultur zurückzuerwerben. Durch sie wurde das Banat zur Kornkammer Ungarns gemacht, die nun durch die Sieger im Weltkrieg an Rumänien ausgeliefert wurde. Infolge dessen erwachsen den Banater Deutschen manche Schwierigkeiten selbst religiöser Art. Von den spärlich einlaufenden, für das europäische Liebeswerk bestimmten Gaben, lässt daher die C. St. nun auch einen Theil an den Bischof der Banater Deutschen, den hochw. Augustin Pacha, gelangen, und an deutsche Schulschwestern. Den Empfang einer Sendung aus jüngster Zeit bestätigend, schreibt Msgr. Pacha unterm 28. Oktober:

"Ich bin dem Verehrten Central Bureau tiefen Dank schuldig für diese Wohlthat. Ich habe über 200 Priester, die wir mehr als 300,000 deutsche Katholiken in unserem kath. Glauben und Deutschthum betreuen. Wir leben unter recht bescheidenen Verhältnissen und darum bitte ich, es mir nicht übelzunehmen, wenn ich auch weiterhin um Mess-Stipendien und gütige Aushilfe für unsere deutschen Schulschwestern bitte."

### Unsere Kleinarbeit.

Die Mariannhiller-Mission unterhält in Reimlingen, Schwaben, ein Missions-Seminar. Im Laufe des Frühjahrs wendete sich dessen Präfekt, Pater W. Hastreiter, an uns mit der Bitte, ihm einige Bücher in englischer Sprache zu überlassen für seine Studenten, und zwar solche leichtverständlicher Art, für Anfänger geeignet. Die Erlernung der englischen Sprache ist für die Angehörigen der Mariannhiller-Mission unbedingt nothwendig, weil ihr Missionsfeld in Süd-Afrika liegt.

Mehrmals bereits wurde dem ausgesprochenen Wunsche Rechnung getragen. Unterm 25. Oktober schreibt nun der Hochw. Präfekt des Missions-Seminars St. Joseph:

"Mit grossem Jubel wurde von unserer Studentenschaft die neue grossmütige Bücherspende des C. V., die gestern eingelaufen ist, begrüßt. Empfangen Sie dafür unseren aufrichtigen Dank. Unser Haus wird so Ihrer Güte immer mehr verpflichtet, aber wir können nichts dafür geben, als unser schwaches Gebet für das katholische Amerika, das wir gerne und reichlich geben wollen."

Der grösste Theil aller an genannte Anstalt geschickten Bücher stammt aus Gaben, die entweder Buchhändler oder Private der C. St. zugewendet hatten. Daher möchten wir immer wieder an unsere Mitglieder die Bitte richten: "Sammelt die Stücke!"

### Sammelt die Stücke!

Manches gute deutsche Buch geht nun in den älteren Landestheilen zu Grunde, weil es niemand mehr recht schätzt. Auch solche Schriften, wenn sie gut erhalten sind, vermag die C. St. zu verwenden. Giebt es doch immer noch Gegenden in unsrem Lande, wo die deutsche Lektüre gepflegt wird. So bei unseren braven Russländern in Kansas und Nord Dakota.

Unlängst schickte die C. St. nach Rücksprache mit dem Präsidenten des Staatsverbandes Kansas, Herrn Michael Mohr, eine Kiste mit deutschen Büchern an den St. Marien Männer-Leseverein zu Ellis in Kansas. In dessen Namen spricht uns unterm 22. Nov. Herr Jos. Erbert "den tausendfachen und herzlichsten Dank aus", den Wunsch hinzufügend: "Gott möge Ihre Bemühungen mit tausendfachem Erfolge krönen."

### Wo die Schuld liegt.

In seinem "Monatsbrief" für Dezember spricht sich Hr. John Eibeck, Präsident des Pennsylvania Zweiges des C. V., über einen in unsren Kreisen leider allzu aktuellen Gegenstand folgendermassen aus:

"Der Rückgang so vieler, früher blühenden Unterstützungsvereine hat naturgemäß deren Mitglieder etwas verstimmt, und man sah sich nach einem Karnickel um, damit man doch jemand die Schuld zuschieben konnte. Öfters gab man einem anderen, besser gestellten Verein die Schuld, und manchmal auch dem Herrn Pfarrer, der oft einen schweren Stand hatte, sich von Beschuldigungen der Parteilichkeit frei zu halten. Solche Verhältnisse bestehen auch heute noch in vielen Vereinen, und dieser Zustand ist selbstverständlich ein Hemmnis für unsre Bestrebungen."

Als erfahrener Vereinsmann und Führer warnt Hr. Eibeck solchen Redensarten gegenüber:

"So viele Vereinsmitglieder vergessen, dass es ihrer eigenen Unthätigkeit zuzuschreiben ist, wenn ihr Verein

den Krebsgang geht: wenn ein anderer Verein, durch Anwendung der vereinten Kraft der Mitglieder und durch deren eifriges Zusammenwirken zur Blüthe gebracht wird, so ist das lobenswerth und gut."

Mit Recht betont Herr Eibeck den Werth eifriger Thätigkeit:

"Mag ein Verein nun gross oder klein sein, so lange sei es in grösserem Maßstabe oder in seiner begrenzten Weise, ein kleines Etwas für die Förderung der katholischen Bewegung im allgemeinen thut, so lange thut er seine Pflicht und ist er seines Lohnes sicher."

### Unterhaltungsabend des Philadelphia Volksvereins.

Seit längerem bereits veranstaltet der Philadelphia Volksverein, gemeinschaftlich mit dem Frauenbund, alljährlich ein Herbstfest, bei dem die Geselligkeit zu ihrem Rechte kommt. Auch dieses Jahr blieb genannter Verband dieser Gepflogenheit treu.

Man hatte das Pfälzer Casino belegt, wo zuerst im oberen Saal eine dramatische Vorstellung gegeben wurde, auf die ein Tanzkränzchen folgt. Zur Aufführung gelangte "Der selige Florian"; die Darsteller waren durchwegs Mitglieder des katholischen Gesellenvereins und Schüler der Einwanderer-Abendschule der St. Heinrich Gemeinde. Nach Schluss der Vorstellung trugen ein Orchester, der Wm. Penn Männerchor und die Gesangssektion des Gesellenvereins ihren Theil zum Gelingen des Festes bei.

Solche Veranstaltungen sind geeignet, die Mitglieder der einen Verband bildenden Vereine untereinander näher zu bringen; außerdem bieten sie Gelegenheiten, neue Mitglieder zu werben. Wenn ein Verband das Jahr hindurch für Vortragsversammlungen sorgt und in ernster Weise Caritaswerke betreut, während die Komiteen ihre Pflichten gewissenhaft erfüllen, mag er getrost von Zeit zu Zeit Gelegenheiten zur Pflege der Geselligkeit bieten.

### Der Stiftungsfonds

Nun hat auch der St. Josephs Unterstützungverein zu Lorain, O. durch eine letzte Theilzahlung seinen vollen Beitrag zum Fonds geleistet. Dessen Sekretär, Hr. Chas. Bremer, übersandte am 2. Nov. \$34.00, nachdem er bereits in Sept. 1922 und Dez. 1923 ähnliche Summen für seinen Verein einzuzahlt hatte.

\* \* \*

Noch zwei weitere Vereine haben in jüngster Zeit den Beweis erbracht, dass es ihnen ernst war mit ihrem Versprechen, ihren Beitrag zum Stiftungsfonds der C. St. nach und nach aufzubringen. Jüngst überwies uns Herr John Theuer, Jr., Local Collector für den St. Andreas Verein von Rozelle, Wis., als vierten Beitrag \$26.50. Dieser Verein hat somit im Laufe von drei Jahren \$103.50 für den Fonds aufgebracht.

\* \* \*

Eine Gesamtsumme von \$520.00 hat der S. Mauritus Hof Nr. 97 des Ordens katholische Förster, Chicago, Ill., für den gleichen Zweck bezahlt. Seine letzte, anfangs November geleistete

llung belief sich auf \$346.66. Bedenkt man, dass es für die Zweige einer solchen Versicherungs-Gesellschaft, gewisser Bestimmungen ihres Charters gen, noch schwerer ist als für andere Vereine, und für ausserordentliche Zwecke aufzubringen, wird man es dem St. Mauritius Hof hoch annehmen, dass er konsequent darauf hingearbeitet hat, \$2.50 für jedes seiner 208 Mitglieder aufzutragen.

\* \* \*

Auch heuer wieder hat der Hochw. Louis Kaluza, Eau Claire, Wis., es nicht bei der Bezahlung seines Abonnements bewenden lassen, sondern noch \$3.00 daraufgelegt, mit der Bemerkung: "für den Stiftungsfonds."

In seinem Begleitbrief äussert sich Fr. Kaluza folgender anerkennender Weise über unsere Bewegung:

Von ganzem Herzen wünsche und bete ich, Gott erlöse und segne den Central-Verein! Er hat ohne viel Fälsch mehr Gutes gethan, als die meisten Mitglieder denken. Gottes Segen und Schutz wird immer mit dem Central-Verein sein und bleiben, so lange er ein katholischer Verein ist und bleibt, und nicht blos ein Verein katholischer Männer. Der Unterschied ist dieser: Der katholische Verein hat zur Richtschnur seines Thuns Lassens das 'sentire cum ecclesia'. Denken, eichen, handeln, unterlassen, leiden, sich freuen in der Kirche, mit der Kirche, für die Kirche; während ein rein katholischer Männer sich mehr oder weniger nach dem Zeitgeiste und den Zeit-Umständen richtet. Zeitgeist und Zeit-Umstände sind veränderlich und einschwenken dem Zeitgeiste und den Zeit-Umständen. Nämlich ist immer mit der Gefahr eines Abchwankens in den katholischen Grundsätzen verbunden. Das Leben nach einem hohen Ideal macht das Leben wertvoller. Die Mitglieder des Central-Vereins haben ein hohes, herrliches Ideal: 'Pax Christi in regno Christi.' 'Der Friede Christi im Reiche Christi'.

#### Jahresversammlung des Verwaltungsrathes des St. Raphaels-Vereins

Der am 17. November im Leo Hause unter dem Vorsitz Sr. Eminenz des Kardinals Hayes abgehaltenen Jahresversammlung der Verwaltungsräthe der Anstalt ist die Inangriffnahme des achtstöckigen Neubaues (dessen Grundstein am 28. November gelegt wurde) als Beweis einer gedeihlichen Entwicklung des Unternehmens berichtet worden. Rev. C. Spohr, Rektor des Leo Hauses, Schatzmeister Ph. A. Schindler, und Sekretär Rev. U. C. Nageleisen erstatteten Bericht.

An Stelle des verstorbenen Rev. J. Weyland, Jersey City, wurde der hochwst. Msgr. Joseph Rummel in das Direktorium gewählt. Dessen andere Mitglieder sind: Präsident Cardinal Hayes, Vize-Präsident Joseph Schaefer, Sekretär Rev. Nageleisen, Schatzmeister, Hr. Schindler, Verwaltungsräthe, Wm. Burgess und John Roethlein.

#### Ein neuer Zweig des Kolping Vereins.

Wie Hr. Leonhard Heuser in der Novemberversammlung des C. V., Stadt New York, berichtet, beabsichtigt eine Gruppe von Gesellenvereinsmitgliedern einen Zweigverein ins Leben zu rufen, dessen Verhandlungen in der Landessprache geführt werden sollen und der unter der hier geborenen Jungmannschaft seine Mitglieder werben will. Das vorhaben wird, wie dessen Sekretär meldet, vom

Stadtverband New York gutgeheissen. In der erwähnten Versammlung erbot sich die Präsidentin des Frauenbundes, dem neuen Verein eventuell das Gebäude des Arbeiterinnenheims, das der Frauenbund zu eröffnen gedenkt, so lange der neue Zweig kein eigenes Lokal besitzt, für seine Versammlungen zur Verfügung zu stellen.

#### Tod des Hrn. Chas. J. Jaegle in Pittsburgh.

Der Gründer des Pittsburgher Wochenblattes, "The Catholic Observer," und ehemalige Geschäftsführer des eingegangenen Tageblattes "Der Beobachter," Hr. Chas. J. Jaegle, Sr., Ritter des Gregoriusordens, ist am 6. November aus dem Leben geschieden. Er war jahrelang Schatzmeister der Catholic Press Association und Vize-Präsident des Kindheit Jesu Vereins. Er brachte auch den Knights of St. George und der Cath. Mutual Beneficial Society reges Interesse entgegen.

Der Verstorbene, der am 19. September 1853 zu Freiburg in Baden geboren und 1868 nach Pittsburgh gekommen war, trat vor 10 Jahren in den Ruhestand. Er hinterlässt drei Söhne und sechs Töchter. Ein Sohn, Charles J. Jaegle Jr., führt den "Observer" weiter.

#### Aus dem C. V. und den Staatsverbänden

Die Vorstände des Volksvereins und des Frauenbundes von Philadelphia haben beschlossen, die Generalversammlung des C. V. und des Frauenbundes der Ver. Staaten i. J. 1927 zu übernehmen und eine dahinlautende Einladung an den Präsidenten des C. V. zu übermitteln. Der C. V. hat seit 1876 keine Generalversammlung in jener Stadt abgehalten.

Soeben ist der "offizielle Bericht über die 70. Generalversammlung des Cath. Central Verein of America" erschienen. Von der Wanderer Printing Company in St. Paul hergestellt, bietet das Protokoll auf 140 Seiten eine gedrängte Übersicht über die in Springfield, Ill., am 26.-29. Juni gepflogenen Verhandlungen und die besonderen Veranstaltungen. Während das Protokoll in Deutsch ist, folgt dem Hauptbericht ein kürzerer in englischer Sprache.

Vielleicht wird der ausserordentliche Charakter der Springfelder Tagung, mit der die Feier am Grabe Lincolns und die Völkersöhnungskonferenz verbunden waren, und der durch die Beteiligung Ihrer Eminenzen der Kardinäle Faulhaber und Piffl und des Prälaten Seipel besondere Weihe verliehen wurde, dazu beitragen, dass das diesjährige Protokoll ein wenig geschätzt und gelesen wird. Richtig benutzt kann der Bericht eine Fundgrube der Belehrung bilden und eine Quelle, aus der reichliches Material für die Agitation zugunsten der kath. Aktion in und durch den C. V. geschöpft werden kann.

Der grosse St. Joseph Verein in Milwaukee hat ein Redner-Bureau eingerichtet, das dafür Sorge tragen soll, dass im Laufe des Winters in den Versammlungen sowohl des Hauptvereins als auch der Zweigvereine Vorträge gehalten werden. Die Redner sollen Tagesfragen behandeln, dabei aber auch für die Förderung der C. St. agitieren.

Die Mitglieder des Bureau sind: Rev. Michael Plale,

Th. Knoernschild, L. J. Timmermann, J. M. Sevenich, Othmar J. Roehl, Adolph Brahm, John Brauer, R. L. Gruber, Peter Wallermann, Gerald Brielmeier, Robert N. England, und George Gruettner.

Wohl der einzige unsrer Staatsverbände, der ausserhalb der Konventionszeit ein Todtenamt für seine verstorbenen Mitglieder halten lässt, ist der C. V. von New Jersey. Dieser liess am Danksagungstage in der St. Anna Kirche in Newark ein Seelenamt nach erwähnter Meinung lesen; Präsident Louis M. Seiz forderte in einem an die Vereine gerichteten Rundschreiben deren Beamten und Mitglieder auf, der Feier beizuwohnen.

Die ausserhalb Newarks wohnhaften Mitglieder wurden gebeten, am genannten Tage in der eigenen Pfarrkirche der hl. Messe beizuwohnen und für die Seelenruhe ihrer entschlafenen Mitbrüder zu beten.

In feierlicher Weise beging der Hl. Dreifaltigkeit Unterstützungs-Verein in La Crosse, Wis., am 14. November sein 37. Wiegenfest. Morgens empfingen die Mitglieder gemeinschaftlich die hl. Kommunion; abends beteiligten sich an die 200 Mitglieder an einem Bankett, das in der Gemeindehalle stattfand.

In der Hauptrede behandelte Rev. Jos. Riesterer, Pfarrer der Dreifaltigkeit Gemeinde, die Leistungen der älteren Generation im C. V. Dem Bankett ging eine kurze Geschäftsversammlung voraus, in der neun Mitglieder in den Verein aufgenommen wurden.

Hr. John E. Loibl, Pittsburgh, weiland Präsident des Staatsverbandes Pennsylvania, ist zum deutschen Vize-Konsul ernannt worden.

Hr. Loibl, der vor kurzem von einer Deutschlandreise zurückgekehrt ist, ist Vorsitzender des Rom-Pilgerfahrt-Ausschusses des C. V.

## Aus den Lokal- und Distriktsverbaenden.

Zu den von uns bereits gemeldeten Feiern zur Einführung des neuen Festes des Königthums Christi, sind drei weitere hinzuzufügen.

In Baltimore beging der C. V. von Maryland die Feier am Feste selbst, den 31. Oktober. Der Hauptredner, Rev. C. Fontaine, S. D. S., von Elkton, Md., würdigte die Bedeutung des Festes und erklärte dessen Grundgedanken, worauf er auf die Ausbreitung des Reiches Christi in den Missionsländern überging. Hr. John L. Sebald sprach, in Vertretung des Präsidenten des C. V., Hrn. Korz, der am Erscheinen verhindert war, über den C. V. und seine Bestrebungen auf dem Gebiete der kath. Aktion. Der Präsident des Verbandes, Hr. Adam Fleckenstein, hob hervor, dass man sich bei Zeiten auf die im Jahre 1930 in Baltimore abzuhaltende Generalversammlung des C. V. rüsten müsse.—Auch der St. Louis' Distriktsverband feierte das Fest durch eine Massenversammlung am genannten Tage, und verband damit eine Gedächtnisfeier des Todestages des Hl. Franz von Assisi. In der am Nachmittag in der St. Antonius Gemeindehalle abgehaltenen Versammlung hielten Rev. Rogerius Middendorf O. F. M., Professor der Dogmatik im Franziskanerkloster, und Rev. James Dalton C. SS. R., von der St. Alphonsus Kirche, die Hauptreden, ersterer über den Hl. Franziskus und die Arbeit, letzterer über die Bedeutung des Festes des Königthums des Erlösers. Der Knaben- und Männerchor der Gemeinde trug mehrere geistliche Lieder vor.—Im Lokalverband St. Paul hatte man zwar keine besondere Feier veranstaltet, wohl aber wurde in der am 7. November abgehaltenen Versammlung der Grundgedanke des Festes von dem Hauptredner in seinem Vortrage behandelt. Hr.

A. F. Brockland, von der C. St., schilderte nämlich unbestrebungen im Staatsverbande und im C. V. als Bethäutung im Dienste des Königthums Christi. Hr. Melvin Maas, neugewähltes Mitglied des Bundesrepräsentantshauses und Mitglied des Verbandes, stattete diesem dieser Gelegenheit seinen Dank ab für die ihm bei der Wahl geleistete Unterstützung. Die Versammlung wünschte den Beamten an, mit einem Rundschreiben die Mitglieder der angeschlossenen Vereine zum Abonnement auf katholische Blätter und Zeitschriften, namentlich auf den "Wanderer" und das "Central-Blatt", aufzufordern.

Der Chicagoer Distriktsverband hat sein Winterprogramm aufgestellt; die am 10. November abgehaltene Versammlung hiess die diesbezügl. Empfehlungen des zuständigen Ausschusses gut. Man will wie in früheren Jahren mehrere Massenversammlungen abhalten; die Redner sollen die vier folgenden Fragen behandeln: Das Bestreben, ein Department für Erziehungswesen in Washington einzurichten; Nicht nur Privatschulen sondern auch kath. Hochschulen und Universitäten!; Stellung der Katholiken zum Völkerfrieden; politische Korruption, ihre Ursachen und Folgen.—Die erste Massenversammlung fand bereits am 21. November in der St. Paulus Halle statt. Den Hauptvortrag, über die Erziehungsvorlage, hielt Rev. Jos. Eckert S. V. D., worauf Hr. Leo Karowski u. C. V. and C. St. referierte. Rev. D. Leonard O. S. begrüsste die Theilnehmer, und Rev. C. Epstein, Moderator des Verbandes, hielt die Schlussansprache. Der St. Ambrosius Männerchor trug mehrere Lieder vor.

Im Brooklyn Zweige des C. V. beschloss man der Novemberversammlung, im Bundeskongress gegen beabsichtigte Herabsetzung der Quote für deutsche Einwanderer vorstellig zu werden. Auf das betreffende Schreiben des Präsidenten des C. V. hin, beschloss man \$200.00 für den Peterspfennig, den die C. V. Pilger dem hl. Vater überbringen sollen, anzuweisen. Wie der ständige Ausschuss berichtete, betrug der Erlös einer gemeinsam mit dem "Ladies' Auxiliary" veranstalteten Feierlichkeit \$360.00. Diese Summe, nebst Spenden an Kindergeschenken und Schuhen, soll Weihnachten in deutschen Gemeinden an Arme zur Vertheilung gelangen. Die Versammlung beschloss ferner, die Kopfsteuer auf Cents zu erhöhen.—Den Hauptvortrag in der Novemberversammlung des C. V. Stadt New York hielt Dr. Schirp, der über den Deutschen Katholikentag in Breslau, dem er beigewohnt, referierte. Hr. Kilian Klauer, Vorsitzender des mit der Sammlung für den Stiftungsfond der C. St. betrauten Komitees, empfahl die Veranstaltung einer Unterhaltung zum besten dieses Fonds. Außerdem wurden besprochen die Vorbereitungen für die Feier des Patronatsfestes, sowie die auf das nächstjährige Volksfest. Hr. Dietz meldete die Auflösung des St. Bonaventura Vereins, erklärte aber er werde alle Anstrengungen machen, die gewesenen Mitglieder des Vereins als Einzelmitglieder für den Stadtverband zu gewinnen.

In der am 21. November abgehaltenen Monatsversammlung des Distriktsverbands Cleveland erstattete Hr. Fox über die im Oktober im jener Stadt abgehaltene Konvention des Nat. Council of Cath. Men Bericht. Man beschloss, dem Postmeister zu ersuchen, die Anordnung derzufolge die Postbeamten am Weihnachtstage arbeiten müssen, rückgängig zu machen. Ferner, bei einer Filmgesellschaft wegen eines die Sittlichkeit der Jugendlichen gefährdenden Films vorstellig zu werden. Da gerüchteweise verlautete, die in Cleveland ansässigen Klan-sinen befanden sich in Not, beauftragte die Versammlung Hrn. S. Junglas, der Sache nachzuforschen, und nötigte falls den Schwester vorderhand \$25.00 zu übergeben.

Der 9. Distriktsverband des C. V. von Wisconsin hielt seine Quartalerversammlung zu Stevens Point ab, der auf die Geschäftssitzung folgenden Massenversammlung, hielten Rev. H. J. Ehr, Pfarrer in Stevens Point, Rev. J. Gehl, von Amherst, und Hr. H. A. Schmitz, Appell, Ansprachen.

In der am 14. November zu Atkins, Ark., abgehaltenen Versammlung des dortigen Distriktsverbandes lenkte Hr. J. Nottenkaemper, Atkins, die Aufmerksamkeit auf die Einladung des hochw. Basil Egloff O. S. B., Fr. Smith, zum Anschluss der Mitglieder unsrer Vereine an